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BURMA, MANDALAY

REPORT

OF THE

SUPERINTENDENT, ARCHÆOLOGICAL SURVEY, BURMA,

FOR THE YEAR 1938-39.

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RESOLUTION

ON THE

Report of the Superintendent, Archæological Survey, Burma

For the year 1938-39.

Extract from the Proceedings of the Government of Burma, Education Department, Education I Branch—No. 23QW39, dated the 9th April 1940.

READ—

The Report of the Superintendent, Archæological Survey, Burma, for the year 1938-39.

RESOLVED THAT—The Report be published.

By order,

KYAW DIN,
Secretary to the Government of Burma,
Education Department.

1556.

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REPORT

OF THE

Superintendent, Archæological Survey, Burma,

For the Year 1938-39.

SECTION I.

CONSERVATION.

A sum of Rs. 51,900 was originally allotted for the conservation of ancient monuments for the year under report. It included a provision for agency charges for the works executed by the Public Works Department at the rate of 23 per cent as in the previous year. As, however, in the course of the year three unforeseen items of work were found necessary to be provided for and executed, and as the reduction of the rate of agency charges from 23 per cent to 12½ per cent with effect from the 1st April 1938 had also been sanctioned about the beginning of the year, the original allotment was modified and increased to Rs. 55,140, the agency charges being provided for at the reduced rate of 12½ per cent. The expenditure amounted to Rs. 64,391 and exceeded the modified allotment by Rs. 9,251. The excess is due mainly to the adjustment on account of the agency charges on *pro rata* basis owing to the fact that after the close of the year, when there was no time to make provision to cover the excess, revised orders were issued to the effect that the reduced rate of agency charges should come into force only from the 1st April 1939. The works undertaken may be divided under two heads, namely :—I—**Special Repairs** and II—**Annual Repairs**, and the expenditure incurred on the former amounted to Rs. 30,812 and that on the latter Rs. 33, 579 both inclusive of agency charges on *pro rata* basis for the works executed by the Public Works Department (*vide* Appendix B to the Report).

SPECIAL REPAIRS.

The special repairs undertaken consisted of nine items of which one was at Amarapura, seven at Mandalay and the other one at Hmawza (Old Prome).

Amarapura.—The item of special repairs carried out at Amarapura was the provision of a ceiling inside the shrine of the Taungthaman Kyauktawgyi temple there at a cost of Rs. 463 excluding agency charges. The temple is a protected monument in use by the Buddhists for religious worship and is frequented by visitors. It enshrines an image of Buddha. The intrados over the image was the haunt of bats and as a result dust and guano were constantly falling on the image and the floor around it. In order to prevent the bats infesting the shrine and to do away with the nuisance caused by them, a teak wood ceiling painted white was provided inside it.

Mandalay.—The special repairs executed at Mandalay consisted of (1) Reconstructing Pyatthat No. 9 over the West Gate of the Fort Walls at a cost of Rs. 15,102, (2) Special repairs to Royal Tombs costing Rs. 457, (3) Special repairs to plank floor and joists on the south of the Duck Throne of the Palace costing Rs. 1,016, (4) Additions and alterations to the "Apartment with a Fountain" in the Palace for making the building suitable for an Archæological Museum costing Rs. 653, (5) Purchase of two free-standing show-cases and two wall show-cases for an Archæological Museum in the Palace at the cost of Rs. 1,500, (6) Providing two hydrants for fire-protection purpose, one near the Lion Throne Room and the other near the Watch Tower of the Palace buildings costing Rs. 1,566 and (7) Improvements to the mint now used as quarters for the durwans of the Palace buildings at a cost of Rs. 2,591.

Among those items, No. (5) was undertaken departmentally ; the rest were executed by the Public Works Department and their cost as shown above exclude agency charges.

The Pyatthat (No. 9) over the West Gate of Fort Walls was dismantled along with another one, Pyatthat No. 48 over the South Main Gate, owing to their dangerous condition in the year 1932. The latter had been already rebuilt,

and a photograph of this newly reconstructed Pyatthat No. 48 was reproduced in Plate I of the last Report. The Pyatthat No. 9 was rebuilt during the year under report. It is exactly like Pyatthat No. 48 in all respects except one. The only difference is that it has five receding tiers of roof, while Pyatthat No. 48 has seven, which is due to the fact that the latter was reserved for use by the royalty only, in the days of the Burmese Kings.

The tombs of King Mindôn and Mèdawgyi and of Laungshe Queen have wooden railings, painted red, around them ; and the Pyatthats over the tombs of those two queens were constructed of wood and also painted red. The special repairs carried out at these buildings consisted in renewing the decayed portions of the wooden railings and in applying the red paint on them as well as on the wooden Pyatthats over the tombs of the two queens.

The plank floor and joists on the south of the Duck Throne in the Palace were found to be sagging, and in view of the large numbers of people visiting the Palace daily, the necessary repairs had to be promptly carried out which consisted in renewing the decayed planks and joists and the decayed wooden posts supporting the floor.

In his Inspection Notes on the monuments of Burma, dated the 30th November 1935, under the heading "Mandalay", Mr. J. F. Blakiston, Director-General of Archæology in India, remarks: "Seeing that the Phayre Museum in Rangoon is now to all intents and purposes non-existent I think we should start at Mandalay a small Museum, in which should be displayed a representative collection of the antiquities from the different areas explored by the Archæological Department, such as Pagan and Hmawza," and he suggests that the building measuring about 21′×24′ and known as the "Apartment with a Fountain" in the Mandalay Palace might be utilised for the purpose. Acting on this suggestion the necessary additions and alterations to that building for making it suitable for an Archæological Museum were carried out. They consisted in (1) dismantling the plank floor and laying down in its place a permanent cement concrete flooring, (2) closing the window openings with expanded metal and (3) providing the front main opening with a steel collapsible door. The building is now ready for use as a museum.

For the Archæological Museum mentioned above, four standard show-cases were purchased during the year under report. Two of them are free-standing cases, each measuring 7′ 9″×4′ 4″ and 8′ in height, and the other two are wall cases, each measuring 9′ 9″×1′ 10″ and 8′ in height. They have been introduced into the museum building, and a representative collection is being made of the antiquities from Pagan and Hmawza for exhibition in the museum.

The Palace buildings at Mandalay being built almost entirely of wood, further precautionary measures for safeguarding them against a risk of fire were taken in hand during the year under report. They consisted in providing two additional hydrants, one near the Lion Throne Room and the other near the Watch Tower.

The mint, which is now used as quarters for the durwans of the Palace buildings, had a roof which was constructed of old Burmese brick and was about 15″ thick. During the year under report this roof was found to have cracked and leaking in many places, and it was considered unsafe to keep it as it was any longer. Accordingly it was dismantled and replaced by a corrugated iron roof in order to prevent the impending danger to human life.

Hmawza.—The item of special repairs carried out at Hmawza was the replacing of rotten and hollow wooden posts of the sculpture shed, west of the old Palace site, by new posts at a cost of Rs. 93. The shed is a temporary one housing some of the antiquities discovered in the course of the excavations conducted at Hmawza in the past years pending the erection of a permanent shed for those antiquities at the same site or at Prome about six miles distant from it. Most of its wooden posts were found to have become decayed owing to their core having been eaten up by white ants, and these weak and hollow posts were substituted by new posts to give the shed a new lease of life in order that it may last until such time as the proposed permanent shed has been built. This work was carried out departmentally by the Superintendent.

Annual Repairs.

The annual repairs carried out during the year under report consisted of such items as had been shown in previous years, with the addition of a new one, namely : repairs to the Shwegugyi inscription shed at Payathonzu, Pegu District. For a list of these items of the annual repairs a reference may be made to Appendix B to this report, from which it will be seen that the major portion of the expenditure under this head was incurred at Mandalay and Pagan, and therefore the important annual repairs and maintenance works undertaken at these two localities may, in particular, be noticed as follows :

Mandalay.—At Mandalay the annual repairs undertaken to the Palace buildings consisted in renewing brick footings to wooden posts in the Theatre Hall, repairing the ceiling of the Apartment with a fountain, renewing decayed pieces of teak wood carving and earth-oiling them with red ochre, cement pointing where this was found necessary and whitewashing the walls of the Palace platform at a cost of Rs. 4,003 excluding agency charges ; and those to the Pyatthats on the Fort Walls consisted in providing concrete footings to wooden posts, renewing decayed pieces of wood carving and ½-inch double plank roofings and earth-oiling the roofs of the existing Pyatthats with red ochre at a cost of Rs. 3,992 excluding agency charges.

The gardens on the Palace platform at Mandalay continued to be maintained in good order, the expenditure incurred on the maintenance amounting to Rs. 3,825 excluding agency charges.

A staff of 16 durwans and three sweepers continued to be employed by the Archæological Department on the Palace platform at Mandalay as in previous years. The expenditure incurred on their wages, the Cantonment taxes on their quarters and the cost of supply of kerosene oil to the night durwans amounted to Rs. 3,465.

Pagan.— A reference to Appendix B to this report will show that all the 43 protected monuments at Pagan received attention during the year under report. The expenditure incurred on their maintenance during the year amounted to Rs. 4,575 excluding agency charges, but the bulk of this sum was spent on the Damayangyi Temple, the Shwesandaw Pagoda and the Mahabodhi Temple.

At the Damayangyi the parapets of the terrace on the east and north sides on the top of the main temple, which had fallen down, were rebuilt with Burmese brickwork in lime mortar, and the steps on the side of the superposed porch on the north and west faces were repaired also with Burmese brickwork in lime mortar. The north Gateway of the enclosure wall was also repaired by replacement of soft bricks, and putting reinforced concrete in the cracks. Lime concrete was put on the roof of the porches to prevent rain water from percolating through the brickwork. The ceiling also of these porches was grouted with cement, surkhi and stone powder. Cracks in arches on the east and north sides of the main temple were also grouted and the steps round the ground floor were repaired. The debris within the enclosure was cleared. The expenditure incurred amounted to Rs. 1,977-9-0 excluding agency charges.

At the Shwesandaw Pagoda the battlements and other damaged portions of the terraces were repaired with Burmese brickwork in lime mortar. Grouting was done on the east side of the 4th and 5th terraces and north and east sides of the 1st terrace. The floors of the terraces were levelled with lime concrete. The work cost Rs. 1,449-12-0 exclusive of agency charges.

At the Mahabodhi Temple plants and vegetation were uprooted and cleared, the wooden members of the building were earthoiled or coaltarred and the roof of the wooden *tazaung* in front of the shrine was repaired, at a total cost of Rs. 128-5-6 excluding agency charges.

The works carried out at the remaining protected monuments at Pagan consisted mainly in clearing vegetation, uprooting trees, grouting cracks and edging broken plaster with cement mortar and also in whitewashing, colour-washing, earthoiling and coaltarring where these items were necessary. The expenditure incurred on each monument varied from Rs. 1-2-6 to Rs. 92-14-6.

A gang was maintained at a cost of Rs. 266-12-0 excluding agency charges as in previous years and was employed in repairing the approach roads to pagodas from the Gawdawpalin Pagoda to the Museum *via* Mimalaung-gyaung Temple, Patothamya Temple, Ngakywe-nadaung Pagoda, Nathlaung-gyaung Temple, Thatbyinnyu Temple, Thandawgya Image, Shwegugyi Temple and Bidagat-*Taik*, and also the approach roads to the Tilominlo Temple and the Mingalazedi Pagoda.

Payathonzu.—The Shwegugyi inscription shed at Payathonzu near Pegu was erected by this Department in 1924-25. It contains Talaing stone inscriptions belonging to the XVth Century A.D. When visited in February 1938 one of the inscribed stone slabs was found broken into two fragments. These have been pieced up and held by wooden frames. The jungle growing around the shed was also cleared. The expenditure incurred amounted to Rs. 34 excluding agency charges.

Amarapura.—At Amarapura the annual repairs to the Royal Tombs, which are masonry structures, consisted in resetting loose bricks, patching with plaster and whitewashing. Sand was spread on the surrounding grounds for a distance of about 10 feet or more round each of the Tombs of King Tharrawaddy or Shwebo Min and King Bodawpaya in order to prevent vegetation encroaching on the buildings. The expenditure incurred amounted to Rs. 250 excluding agency charges.

The Taungthaman Kyauktawgyi Temple also received attention. The vegetation growing on it was cleared, two decayed wooden beams were renewed, the leaks in the roof were closed and the whole temple was white-washed externally at a total cost of Rs. 481 excluding agency charges.

The Remains of Bodawpaya's Palace are also brick masonry buildings. The measures undertaken on them consisted in jungle clearing, grouting cracks and whitewashing at a cost of Rs. 120 exclusive of agency charges.

Sagaing and other localities.—The annual repairs carried out to the protected monuments at Sagaing and other localities not mentioned above are the usual maintenance works similar in nature to those undertaken in previous years and consisted mainly in jungle clearing, patching with plaster, white-washing, coaltarring, earthoiling and undertaking other necessary petty repairs to them. The expenditure incurred on each monument or group of monuments is shown in Appendix B to this report.

SECTION II.

Exploration and Research.

By way of a preface, I must say that this section of the Report has a woeful tale to tell. The country-wide disturbances, in the form of riots and strikes prevailing almost throughout the year under review, paralysed the activities of this department due to the uncertainty of getting sufficient labour for doing excavations and carrying out peaceful explorations.

In a way the state of affairs in the country had proved a blessing in disguise so far as this department is concerned. As my predecessor, M. Duroiselle, did not think fit to do extensive field work under the circumstances, he travelled very little and so a large balance was left over in the Travelling Allowance Budget. This amount together with some surplus from the excavation budget went towards meeting the expenses of purchasing show-cases for an archæological museum in the Palace as already referred to in the conservation section of this report.

Like last year, Government sanctioned a sum of Rs. 500 to be spent under the head excavation this year. As has been explained above, a sum of Rs. 163-3-0 only was spent for carrying out digging operations and that in one place only, namely, at Tadagalé near Rangoon.

Rangoon.—For the first time in the history of the Archæological Department, scientific digging was done in the suburb of Rangoon to probe into its glorious past. The operations there were conducted by me in the capacity of Assistant Superintendent and my work there was not without the bearing of flowers and fruits ; for the results attained consisted in the bringing into light of a structure and statues which can easily date back to the 10th century the latest ; and the excavated site also yielded antiquities that belong to an ancient period ranging from the 5th to the 12th century A.D.

In this connection the hearty co-operation so easily given, the help so readily rendered and the interest so keenly taken by my predecessor M. Duroiselle, by Professors Luce and Pearn of University College, by Mr. Swithinbank, the Commissioner of Pegu and U Ba Sein, the Suburban Development Officer, by U Pe Maung Tin, the Principal of University College and U Khin Maung, the Editor of *Headman's Gazette*, by U Kyaw Sein, the Development Trust Engineer and U Nyi Bu, the Proprietor of A-1 Film Company must thankfully be acknowledged and recorded.

Near the site which was excavated, the local *Payataga*, U Ba Nyunt of the Burmese Favourite Company, had already discovered many terra-cotta votive tablets of which one single plaque, somewhat resembling the large votive tablets of Pagan and simulating similar but larger ones discovered at Twante by this department, bears on the obverse face a seated Buddha in the Vajrāsana, inside a temple with a roof of five tiers. On the reverse of it, is a Pāli inscription of five lines which Professor Luce in consultation with Professor Cassim deciphered and translated as follows :—

Line 1.— . . . . . (buddha) rupa s . . . . .
Line 2.— . . . . . n(i) naga [I] e ne . . . . .
Line 3.— . . . . . (sa)nsāramuccanattha . . .
Line 4.— . . . . . na karitan-ti
Line 5.— . . . . . ther bilah

(This) image of the Buddha . . . . . in the Nāga cave . . . . . has been caused to be made by . . . . . for the sake of deliverance from Saṁsara (*i.e.* the round of re-births)—(signed). The . . . thera vilāsa.

The inscription is in Burmese characters and palaeographically dates back to the 12th century A.D. if not to Anoratha's reign. (*See* Plate I, Fig. *a*.)

As the plaque belongs to U Ba Nyunt, it was photographed and returned to its owner.

The site selected by me was a conical mound on top of a rectangular platform of earth and debris retained by a brick-wall, much of which had fallen down. (Plate I, Fig. *b*.)

It is situated on a piece of high ground half a mile north of the Tadagalé Mental Hospital—one of the highest points on the laterite ridge west of the old trolley line and Burmese highway between Mingaladôn and Rangoon as Professor Luce describes it in his letter to M. Duroiselle. It is within easy reach of the Tadagalé railway station which lies to the east of it at a distance of half a mile. To the north of the site is a small creek known as the Karen Seik *Chaung*, a tributary of the Ngamoyeik *Chaung* which lies a mile away in bee-line to the east.

While the Ngamoyeik Channel is redolent of the Môn myths and legends, one of which is the story of Nanda, the prince of Dagôn and Shin Mwé Nwun, the princess of Syriam, a story which had been the subject of many a Môn drama and Burmese dramatic poetry from about the 15th to the 19th century A.D., the site also, which is known as Pantinkôn, is connected with events which happened soon after the building of the original Shwedagôn stūpa which, according to oral tradition and written legends, dates back to the life time of Buddha in the 6th century B.C.

The site together with the neighbouring area now known as the Tadagalé Village had been, according to the local tradition, the *wuttakan* or religious lands for the maintenance of the original Shwedagôn Stūpa which is about five miles away on the south as the crow flies. The site, in particular, marks the spot of the altar for offering flowers from that locality to the Shwedagôn Shrine by the cultivators who worked in those days on these *wuttakan* paddy lands. Hence the name " Pantinkôn ", the flower-altar or flower-mound.

Operations here began by digging a trench across from north to south into the conical mound which was 5½ feet high, 27 feet long and 22 feet wide. The rectangular platform on which it stood measured 71 feet from east to west, 43 feet from north to south and 4 feet from top to bottom.

The trench as it widened and deepened with the digging, revealed the remains of an entirely ruined stūpa, built of bricks in between which were found sandwiched, layers and layers of terra-cotta votive tablets of four kinds. Of these the ones which contain, on the obverse face of each, several effigies of Buddha, 73 in number in nine rows, form the largest majority as much as to indicate that innumerable Buddhas had appeared in this world. (*See* Plate I, Fig. *c.*)

In the second variety a single Buddha is seen seated in the Vajrāsana within a small temple surmounted by a sikhara and surrounded by stūpas of assorted sizes.

The third depicts the Buddha seated cross-legged on a simple pedestal with his right hand in the earth-touching attitude. (*See* Plate I, Fig. *d.*)

The Buddha on each face of the fourth kind of tablets is performing the twin miracle at Sāvatthi. The Great One here had made himself his double and triple before he proceeded to the Tāvatiṁsa heaven to preach the dhamma to his mother Mahāmāyā who had become a deva known by the name of Santussita. (*See* Plate I, Fig. *e.*)

The third and fourth varieties of these tablets are peculiar to this place. Unfortunately none of them and those recovered later on in the course of the operations contains any writing to enable me to fix the date and find out the history of the structure. But from the numberless finds of the same specimen of tablets already referred to, it may be surmised that they were made locally and are coeval with the Stūpa which enshrined them. I would therefore assign them to a date as far back as 11th-12th century A.D. if not to Anoratha's reign.

At about four feet below the original surface of the mound there was noticed, at the centre of the trench, a dilapidated relic chamber, and as a small shaft was sunk into it, the following objects were unearthed :

(1) A brass stand known as klat (ကလပ်) in Burmese 2¼″ high, 3½″ in diameter and 1″ thick.
(2) A brass mirror 5½″ in diameter and ½″ thick.
(3) Three finger rings of silver coated with thin layers of gold, two of which being set with a semi-precious stone each. The diameter of the rings is ¾″ each.
(4) Three silver finger rings, one of which is broken. The diameter of these rings also is ¾″ each.
(5) Three broken brass bowls. They are 3″ and 2½″ high and their diameters are 6″, 4½″ and 2½″ respectively.
(6) One brass tray. Its diameter is 13¾″, height 1¼″ and thickness ¾″.
(7) A broken earthen pot.
(8) Numerous terra-cotta votive tablets, each bearing many effigies of Buddha. Their dimensions are 6″ × 3½″, 4¾″ × 3″ and 3½″ × 2¾″ respectively.

With the sinking of the shaft further down and widening it towards the west and north, traces of laterite statues of the Buddha, one after another, up to three of them, were revealed. On removing the debris there were found amongst them, evidences of an earlier structure, in the form of broken bricks, several layers of broken terra-cotta tiles, rusted iron nails 5″ × ½″ and several semicircular blocks of laterite each measuring 20″ × 10″ × 6″.

Some stray votive tablets, two iron knives 13″ × 1¾″ and a small China vase 2″ × 2¾″ were also brought to light.

Following the foundations, part of which had then been exposed, of what looked like an earlier structure below the ruined stūpa, the shaft was then widened towards the south as well as towards the east.

Immediately before two more laterite statues were exposed on the south, there was discovered amongst the debris a bronze statuette of a standing Dīpaṅkara Buddha which is six inches tall and provided with a nimbus round the head.

Of all the bronzes of Dīpaṅkara so far discovered by the department it is interesting to note that this alone has the halo round the head.

The facial features and expression, the robe indicative of transparent muslin, the manner of dress and the pose of the hands all go to show that this icon belongs to the Gupta school of art and dates back to circa 5th century A.D. (*See* Plate II, Fig. *a.*)

Many more layers of broken tiles, many more iron nails with square edges, many more semicircular laterite blocks and a stone statuette of Buddha seated in the Vajrāsana measuring 5½″ × 2½″ and 9½″ in height were also unearthed, and when my digging here had to be stopped on account of limited funds at my disposal I had exposed (as may be seen on Plate II, Figs. *b* and *c*) the remains of a temple 71′ × 40½′ which once housed four Buddhas of brick and plaster facing east and west respectively. On the sides of the masonry Buddha facing west which does not exist any more, there are on the south two laterite statues and on the north three more of them.

All the five laterite statues also face west. They are seated on pedestals provided with a back-slab each, of the same material, and their dimensions along with their seats and back-slabs are on an average of about 3 feet high and 2½ feet broad. One of them had lost its ushnisha and forehead and another the portion from waist upwards. (*See* Plate II, Fig. *c* and Plate III, Fig. *a.*)

Of the Buddhas of brick and plaster which now exist no more, the two in the centre were probably at one time seated back to back, and the other two facing east were apparently standing on brick thrones, the remains of which have been brought to light. (Plate II, Figs. *b* and *c.*)

The temple had its entrance, perhaps, on the east. It was one with a brick basement provided with a tiled roof and wooden rafters resting on round laterite pillars made of semicircular blocks.

All the above surmises about the nature of the building and the posture of the missing images I have made, drawing inferences from another temple situated about a mile away to the north of this excavated site. That temple is known as the Tadagyi Pagoda and is in a state of good repair although the laterite pillars supporting the original roof had fallen down and been replaced by wooden ones with a roof of corrugated iron on them.

Other brick mounds there are, in the neighbourhood of the site and when all these have been dug into and the buried structures and antiquities brought to light, which will be done as soon as funds in plenty are available, I might be able to piece together all the recovered evidences and reveal the forgotten past of this part of the Mōn country, in Lower Burma.

As U Ba Nyunt, the proprietor of the Burmese Favourite Company, was anxious to build a shrine on the excavated site the antiquarian objects recovered therefrom, except the Dīpaṅkara image of bronze, the small China vase and a few representative selections of votive tablets, were handed over to his representatives for re-enshrinement with a request that in the event of the site yielding more objects of Archæological interest they are to inform the Government Archæologist.

Hmawza.—A chance find was made here by a local abbot residing at the Shwe-nyaung-bin-yo monastery, of very interesting icons in the form of stone and bronze sculptures which make up a series depicting different episodes of Buddha's life. The circumstances in which these important finds were made were as follows :—

A lay pupil of the abbot was collecting one day mud-pellets and small stones as munitions for his catapult to kill game birds with, when he suddenly caught sight of a corner of the back-slab of a stone statuette protruding from the ground. Taking it to be a precious pebble he tried to pick it up and not getting it he dug into the ground and to his surprise unearthed a fine piece of sculpture measuring 13″ × 7½″ × 3″. (Plate III, Fig. *b.*)

It depicts a scene at Rājagaha, where the Buddha going on his usual begging rounds accompanied by his disciples, represented by two in the picture, one on each side of him, one day encountered a furious and drunken elephant, known as Nālāgiri, which was let loose under orders of King Ajātasattu, being instigated by Devadatta, in the hope that Buddha would

be crushed to death by the animal. Buddha in the picture has subdued the elephant which will be seen at the right lower corner as you face the sculpture with his head and trunk raised upwards and then laid low.

A comparison of this scene and the nativity scene, which will be described below, with similar scenes depicted in the sculptures of the Ānanda temple at Pagan on which M. Duroiselle had written and published a thesis[1] and also with the nativity scene painted on the wall of the Nandamañña temple at Minnanthu, Pagan, noticed by the late Mr. Taw Sein Ko,[2] it will be seen how the sculptors' and painters' art spread from place to place and how the evolution of Buddhist iconography in Burma had been taking place from century to century. Those discovered at Hmawza are no doubt the prototypes of the ones at Pagan.

Receiving information that his pupil had discovered a Buddha's statuette, the abbot of Hmawza sent for his *dayakas*, the people of Taunglônnyo village and began to excavate the site. He had recovered seven stone sculptures, two bronzes, a silver statuette and a small relic casket of silver, when he was stopped by U Nyein, the Archæological durwan in charge of the sculpture shed at old Prome.

On the report received from U Nyein of this important discovery, an urgent letter was addressed to the Deputy Commissioner, Prome, to depute a local official under him and have a representative selection of the finds sent up to this office at Mandalay.

This request of the department was complied with and as the objects sent by the Deputy Commissioner, Prome, were found interesting, I went down to Hmawza personally and brought all the finds to this office for careful study. They consist of—

(1) a stone sculpture ($15'' \times 7\frac{1}{2}'' \times 2\frac{1}{2}$) depicting the birth of the Bodhisat. The child in the picture is standing on the right of his mother, Queen Mahāmāyā, who is also standing, supported by her sister Mahāpajāpati on her left, her right hand holding one of the branches of the sal tree under which she gave delivery to the Bodhisat in the Lumbini grove. The Bodhisat wears a halo round his head; his two hands being brought together against his chest. A nimbus each may also be seen round the heads of Māyā and Pajāpati, both of whom wear many bangles. They both have extended ear lobes touching their shoulders. Their thin garments of transparent muslin are characteristic of Gupta art. (*See* Plate III, Fig. *c*.)

(2) a stone sculpture ($7'' \times 10'' \times 2''$) with three Buddhas seated on low pedestals provided with a back-slab each. Since it should form a series with the above I would surmise that the two seated figures on the sides represent Buddha practising the austerities in the case of one and conquering Māra in the case of the other. The central figure probably represents Buddha turning the wheel of Dharma in the deer-park at Benares;

(3) the scene of the conquest of Māra by Buddha is represented by another stone sculpture measuring $13'' \times 6\frac{1}{2}'' \times 4''$ where a single Buddha is seated cross-legged on a lotus seat provided with a back-slab. The Buddha here has, as usual, his right hand in the earth-touching attitude and his left hand on his lap;

(4) Next in sequence should come the stone sculpture ($11\frac{1}{2}'' \times 7'' \times 4\frac{1}{4}''$) where Buddha has probably performed the twin miracle at Sāvatthi where he created his double and triple in order that they preach his dhamma to the awe-stricken crowd that had gathered at the mango grove of Kanda while he himself had proceeded to the Tavatimsa heaven;

[1] Archæological Survey of India Annual Report for 1913-14, pages 63—97 and Plates.

[2] Pages 29-30 and Plate I of the Report of the Superintendent, Archæological Survey of Burma, for the year ending 31st March 1918.

(5) then comes the stone sculpture which illustrates the miracle at Rājagaha already referred to above;

(6) the next is a stone sculpture where Buddha is seated on the padmāsana (the lotus seat) with hands in the Bhūmisparça mudrā. Seated beside him on a similar seat is a crowned Buddha in regal dress; the dimensions being $9\frac{3}{4}'' \times 7\frac{1}{2}'' \times 3\frac{1}{2}''$. This icon together with a bronze statuette standing with both hands in the protection pose probably illustrate the episode in Buddha's life which is given in detail in the Jambupatisutta,[1] the dimensions of the bronze statuette being $10'' \times 3'' \times \frac{1}{2}''$;

(7) a silver Dīpaṅkara Buddha $4'' \times 1\frac{1}{4}'' \times \frac{1}{4}''$ standing with his right hand in the Abhaya-mudrā and the left hand holding the fringe of his robe;

(8) a bronze Buddha $3'' \times 3'' \times 1''$ seated in the Vajrāsana;

(9) a small silver relic casket ($1\frac{1}{2}''$ high, $\frac{3}{4}''$ diameter and $3''$ in circumference);

(10) a fat-bellied figure of an arahat ($4\frac{3}{4}'' \times 3'' \times 1\frac{1}{2}''$) seated cross-legged on a lotus seat with hands placed on the lap in meditative pose (dhyāna-mudrā).

Somewhat similar baldheaded images with protuberant bellies, three of them, have been found in Burma one after another, from time to time, by this department. They have not yet been definitely identified and there has been difference of opinion amongst scholars in this country regarding these statuettes.

The late Mr. Taw Sein Kho opined, so says U Mya, retired Government Archæologist, that they are the counterparts of Mi-lo-fu 彌勒佛 the Chinese Maitreya.

M. Duroiselle and Major Enrique take them as Mahākachai or Mahākaccayana,[2] while U Mya himself thinks and he told me, by word of mouth, that these figures probably represent Gavampati, the patron saint of the Talaings.

All these images in stone and bronze, judging from their material, their features, their dress and their style, probably date back to 6th-7th century A.D. if not earlier.

Pagan.—While at Pagan, inspecting the monuments in conjunction with Mr. Connel, the Executive Engineer of the Pakôkku Division, a cultivator brought to me a fragment of a very excellently executed piece of stone sculpture which probably is one, broken off from a whole piece illustrating a series of important episodes in the life of the Buddha and a Burmese brick bearing a writing of two lines in Burmese of the 11th-12th century A.D. (Plate IV, Figs. *a* and *b*.)

The former was recovered from the soft soil in the furrow while ploughing the field at Pagan close to an old tank near the Ānanda temple on the south-east of its enclosure walls.

The latter, *i.e.*, the brick with an inscription on it, was obtained from a ruined shrine at Pagan in a field close to the south enclosure wall of the Shwesandaw shrine.

The fragment of the sculpture, as it is, depicts two figures of Buddha, each wearing a halo round the head. The seated figure probably illustrates the conquest of Māra by Buddha under the Bo Tree since his right hand is in the earth-touching attitude, by way of citing Vasundhara, the mother earth, as his witness.

The upper figure, which is standing with what looks like an elephant at his feet on his left, probably represents the scene at Rājagaha where Buddha subdued the intoxicated elephant, Nālagiri.

Ornamental motifs forming the border to these figures consist of a Bodhisattva figure probably that of Avalokiteśvara standing below and two flying figures above, who are probably apsaras or Māra's daughters taking their departure from Buddha who could not be seduced by them.

[1] The Môn have it in manuscript for the Burmese legend about Jambupati, *see* Indian Antiquary, 1893, page 339.

[2] Report of the Superintendent, Archæological Survey of Burma, for the year ending the 31st March 1922, page 33.

The writing on the brick which measures $13'' \times 6\frac{1}{2}'' \times 1\frac{1}{2}''$ reads as follows :—

Uiw' plaṅ sā ṅā miyā te ā [sū] hu mū ka [tyan vā] sa pā te.
Uiw' plaṅ sā is my wife. Who is she ? (she is) the daughter (literally—child) of Tyan vā.

Mingun.—Mr. Wilkinson, who was since lately the proprietor of the *Upper Burma Gazette* brought to my office an enamelled terra-cotta plaque, broken into four fragments which could be pieced together, bearing sculptures in relief with Burmese writing of four lines below them.

Mr. Wilkinson, being an old gentleman of about eighty could not remember its exact provenance but thought that it was unearthed at Mogaung while digging a well near the Irrawaddy river bank. Mogaung, however, is not on the bank of the river Irrawaddy.

But the plaque so much resembles the ones at Mingun I am almost certain that its provenance must be Mingun from where travellers could, if they so desired, have taken it up the river. The plaque, therefore, belongs to the 18th century.

It depicts scenes, as the inscriptions below them would indicate, from the Bhaṇḍutinduka Jātaka, Story No. 10 of Timsa Nipāta in Jātakaṭṭhakathā.[1]

As you face the plaque you will find on your left at the top corner, seated on a tree, the rukkhadevatā (tree-divinity). The tree is known as Tinduka in Pāli and (ဏ္ဍိဝ်) in Burmese which Judson in his dictionary says is equivalent to Chinese date or persimon tree. The standing figure on his left and under the tree is the same rukkhadevatā who has come to the King of Pañcāla whom you will see sleeping inside his palace which is represented by a two tiered and ornamented gabled-roof supported on four pillars.

The Burmese inscription reads as follows :—

520 Paṇhatiṇduka Jāt 520.

1. Tañpaṅ thak bhura loṅ rukkhacui nat ।
2. Pañcālaraj maṅ ip han nan choṅ nhaṅ ।
3. Ña akhā laṅ[2] koṅ[3] tañ paṅ nat lā rwe' chummma han ॥

520 The story of the Persimon tree 520.

1. The Bodhisat (became) a tree-god on the persimon tree.
2. King Pañcāla sleeping inside his palace.
3. At night the same divinity of the persimon tree came and admonished (the king).

SECTION III.

Epigraphy.

The year under report is rather a poor one in the matter of discovery of ancient written documents.

Besides a Pāli legend on a terra-cotta plaque found at Tadagalé near Rangoon, a Burmese inscription on the face of a Burmese brick at Pagan, and a Burmese writing on the enamelled plaque of Mingun presented by Mr. Wilkinson, all of which have already been noticed in the exploration section of this report, there were discovered this year eight inscribed stones only in the Natogyi township, Myingyan District.

With the kind co-operation of the abbot of one of the local monasteries, Maung Ba Chit, Burmese Writer of this office, went and secured estampages of them.

The epigraphs are all in Burmese, two of which are undated, two bear the dates 552 and 595 B.E. respectively and the remaining four are dated 703, 753, 788 and 815 B.E., respectively, so that they belong to late 12th century, early 13th century, late 14th century and early 15th century.

Of the two undated documents mentioned above, the one discovered inside the Shwekyaunggyi enclosure is known as the Shin-bin-tha-dun-u inscription. It records on two faces of a stone, the dedication of lands and slaves to the

[1] Fausböll's Edition, Volume V, pages 98—108. Gaṇḍatindu Jātaka.

shrine now known as shin-bin-tha-dun-u. The obverse face contains 17 lines and the reverse 12 lines. Apart from the fact that a few important portions are not legible, the writing on both the faces are fairly well preserved. Palaeographically the epigraph belongs to the 15th-16th century A.D.

The inscription which is dated 753 B.E. (1391 A.D.) occurs on one face of a stone situated in the enclosure of the Theingôn monastery. It records the gift of lands to the temple and monastery of his village by the head-man of the Nwadho village who also made offerings of clothings and food in the form of rice, goat-meat, veal and buffalo-meat to his villagers. The interest of this epigraph lies in the prayers and imprecations uttered by the donor who aspires to become like Visākhā in the matter of possessing many children and grandchildren and like Saṅghamittā therī for his offering of dress-materials and like Porisāda, the embodiment of strength for the food he had offered. A list of eight hells is given with duration of life in each, towards the end of the epigraph.

The remaining six stones are said to be lying inside the courtyard of the Shwemuthtaw Shrine at the Payagyi village, Natogyi township.

One of them which may palaeographically be dated circa 13th century, has writing on one face only, but the stone is so much weather-worn that important portions of it cannot now be read. It seems to record two events since what look like benedictions and imprecations appear in the fourth and sixth lines respectively. The next event happened on one Thursday, the full moon of Tazaungmôn in a certain year, which cannot be deciphered, when a dedication of lands was made to Buddha (ဗုဒ္ဓ) in line nine.

The second bears two dates 742 B.E. and 815 B.E., *i.e.*, 1380 A.D. and 1453 A.D. respectively. The former date saw the building of a temple and a monastery to which lands were donated for their maintenance and the latter date is one on which a poor family offered land to the same shrine and monastery. This epigraph which is a one-faced record ends as usual with a curse on those who would harm the said works of merit.

The third is dated 552 B.E. (1190 A.D.). Only one face of the stone bears inscription which probably speaks of the casting of a stone image by a princess named Khin On who enshrined the same in a big temple, it seems, and dedicated slaves and lands to it.

The fourth stone also bears on one face only an epigraph which commemorates the crowning of a spire on top of a great temple by one Acalapo and his two wives with the hearty co-operation of his younger brother and sons, who also had given away in charity to it many plots of paddy land. The document concludes with a prayer said by the donors.

The fifth is a two-faced lithic record dated 595 B.E. (1233 A.D.). It tells the same story as others above referred to. Here a member of the royalty named Ananta had given away as charity, land, slaves and cattle.

The sixth is a stone which also has writing on two faces. In the year 788 B.E. (1426 A.D.) Klañ kan maṅ had made an act of merit and given away lands for the maintenance of the same religious building mentioned in the above documents. As usual this epigraph also ends with a curse on the obverse face. The reverse face consists of three lines only ; but the writing is mostly illegible.

The above stones will be inspected early next cold season and steps will be taken for their preservation.

SECTION IV.

Museums and Treasure Trove.

During the year under report no fresh acquisitions were made for the museums in charge of the Superintendent, Archæological Survey, Burma, and there was no occasion to take any action under the Treasure Trove Act.

As noticed in Section II—Exploration and Research, some antiquarian objects were discovered in the course of the excavations conducted by this department at Tadagalé near Rangoon during the year, but they were all made over to the representatives of U Ba Nyunt, a local *Payadaga*, for

re-enshrinement in the pagoda which U Ba Nyunt proposed to build on the excavated site, with the exception of the following, *namely* :—a bronze image of the Dīpaṅkara Buddha, (2) a small China vase and (3) a few representative selections of terra-cotta votive tablets. These latter were brought over to the Archæological Office at Mandalay for further study.

A number of stone sculptures and bronze and silver images of Buddha and a small relic casket of silver were also unearthed by the Shwe Nyaungbinyo *Pôngyi* near his monastery, south of Taunglonnyo village, at Hmawza during the year, but he very willingly made over the articles to this department, which had them also brought over to the Archæological Office at Mandalay for study.

SECTION V.

Miscellaneous Notes.

(a) *The Gold-leaf Pāli Manuscript of Old Prome.*

A Preliminary Study.

In the January issue, this year (*i.e.*, 1939), of the Journal of the Greater India Society, Dr. Nihar Ranjan Ray remarks[1] : " the most important record hitherto discovered of Pāli Buddhism in Lower Burma is a book of twenty leaves of gold exactly of the nature of old palm-leaf manuscripts of India, each inscribed on one side, placed within two covers of the same metal. This unique record was discovered at Hmawza, in 1926 last ; but unfortunately it has not yet been edited and translated and the text is not, therefore, available to scholars."

Hence it is obvious that the publication of this important document is a long-felt want and I take this earliest opportunity of supplying the same to scholars with the results of my recent researches on this rare record. The document is shown in Plate IV, Fig. *c* and Plates V and VI.

A short notice of the find and the description of the manuscript appeared in the Annual Report of the Archæological Survey of India for the year 1926-27 [2] and need not be repeated here. Suffice it for the present purpose to say that since the document is in the so-called Pyu script which is similar to the Telegu-Canara alphabet of the Kadambas and of the early Chālukyas of South India [3] and since it dates back to about the 5th century A.D. it is one of the most instructive and illuminating discovery yet made in Burma. The manuscript contains much historical, cultural, linguistic and palaeographic material for scholars to study and build up their theses.

Contents.

Like the Maunggan gold plates discovered in the same locality each of the first eighteen sheets of the manuscript contains three lines and on the twenty sheets are written altogether eight extracts from different books of the Pāli piṭakas.

The first excerpt is the well-known twelve Nidānas or Paticca Samuppāda which can be found in the following books :—

(1) The Majjhima Nikāya, P.T.S. Edition, Volume I, pages 261, 263-4, Volume III, pages 63-4.
(2) The Saṁyutta Nikāya P.T.S. Edition.—
Part II, Nidāna Vagga, pages 1-2.
Part III, Khandha Vagga, page 135.
Part V, Mahāvagga, page 388.
(3) The Aṅguttara Nikāya, P.T.S. Edition, Part V, Dasaka Nipāta Upāsaka Vagga, page 184.

[1] On page 47 in Volume VI, No. 1 of Opus cite.
[2] Page 200 and Plate XLII, g in Opus cite.
[3] Early Traces of Buddhism in Burma by N. R. Ray, Volume VI, No. 1, The Journal of the Greater India Society.

(4) The Vinaya Piṭakaṁ, Edited by H. Oldenberg, Volume I, Mahāvagga, pages 1-2.
(5) The Dhammasaṅganī, P.T.S. Edition, Nikkhepakaṇḍa, page 229.
(6) The Vibhaṅga of the Abhidhammā-piṭaka, Edited by Mrs. Rhys Davids, pages 135, 138-139, pages 165-8.

This excerpt covers the first four sheets and a little over two lines of the fifth sheet of the gold manuscript.

The second excerpt which occupies the third line of the fifth sheet is the enumeration of the seven kinds of Vipassanā ñāṇa (contemplative knowledge). The Visuddhi Magga, however, on page 639, Volume II of the P.T.S. Edition gives eight kinds and the Abhidhammattha Saṅgaha enumerates ten kinds. The text in our manuscript has omitted one, namely, the patisaṅkhānupassanā ñāṇa of the Visuddhimagga and three, namely, the Sammasanañāṇa, patisankhā ñāṇa and anuloma ñāṇa of the Abhidhammattha Saṅgaha.

The third also is an enumeration and here the 37 bodhipakkhiya dhammas or Elements of enlightenment are given in arithmetical progression, as it were ; the fours come first followed by the fives, then comes the seven followed by the eight, as may be seen from the text which will be given below, a little later. The three greater Nikāyas and the Udāna mention these 37 categories and a reference may be made to the following books :—

(1) The Digha Nikāya, P.T.S. Edition, Volume III, page 102.
(2) The Majjhima Nikāya, P.T.S. Edition, Volume II, page 245.
(3) The Aṅguttara Nikāya, P.T.S. Edition, Part IV, pages 125-6.
(4) The Udāna, P.T.S. Edition, page 56.

The text covers a little over the first two lines of the sixth sheet of our document.

The fourth excerpt which begins from the third line of the 6th sheet and ends in the third line of the 14th sheet is the classification of the four confidences of Buddha as may be found in the Mahāsihanāda Suttanta of the Majjhima Nikāya and also in the Catukka Nipāta of the Aṅguttara Nikāya. In the P.T.S. Editions, it occurs on pages 71-72, Volume I of the former and pages 8-9 of the latter.

The fifth again is another enumeration and here we have the fourteen kinds of knowledge possessed by Buddha as may be read in the Paṭisambhidā Magga of the Khuddaka Nikāya on page 133 of P.T.S. Edition, Volume I. In the manuscript it begins in the third line of the 14th sheet and ends with the last line of sheet No. 17.

With the 18th sheet of our manuscript begins the sixth excerpt which tells us what in this world come under the categories of things that are best as propounded by Buddha in the Dhammapada Verse 203. It ends in the second line of the same sheet of the manuscript.

The seventh, which begins in the second line of sheet No.18 and goes on till the end of the 19th sheet, describes the missionary march, into the Rājagaha city, of Buddha followed by his disciples, the three Kassapa brothers, who were, latterly, leaders of a thousand ascetics wearing matted hair. For this quotation a reference may be made to page 38 of the P.T.S. Edition of the Vinaya Piṭaka, Mahāvagga section and also to page 84, Volume I of the Fausböll's Edition of the Jatakaṭṭhakathā.

Lastly, the eighth excerpt which the last, *i.e.*, the 20th sheet contains, is the well-known praise of the Buddha also known as the mirror of truth (dhammādāsā) as described in the Mahāparinibbāna Sutta of the Dīgha Nikāya.

A reference for it may also be made to the Sāmaññaphalasutta, Ambaṭṭha, Paṭika and Saṅgīti Suttas of the same Nikāya and also in the Pārājikakaṇḍa, Sutta Vibhaṅga, being the first part of the Vinaya Piṭaka.

TEXT OF THE MANUSCRIPT.

Sheet No. 1.

Line 1.—Siddhama ॥ ॥ Āvijja paccayā saṅkhāra saṅkhāra paccayā viññāṇa

2

Line 2.—viññāṇapaccayā nāmarūpaṁ nāmarūpa paccayā saḷāyatanaṁ

Line 3.—Saḷāyatanapaccayā phasso phassapaccayā vedanā vedana paccayā

Sheet No. 2.

Line 1.—taṇhā taṇhapaccayā upādānā upādāna paccayā bhavo bhava paccayā

Line 2.—jāti jātipaccayā jarā maraṇaṁ soka paridevita dumkha do

3

Line 3.—manass[u]pāyāsa sambhavanti Evametassa kevalassa dukkha khandha

Sheet No. 3.

Line 1.—ssa samudayo hotīti Āvijjāya tveva asesa virāga nirodhā

Line 2.—saṅkhāranirodho saṅkhāra nirodhā viññāṇa nirodho viññāṇa-nirodhā

4

Line 3.—nāmarūpanirodho nāmarūpa nirodhā saḷāyatana nirodho saḷāya

Sheet No. 4.

Line 1.—tananirodhā phassanirodho phassanirodhā vedan[ā]nirodho

Line 2.—vedananirodhā taṇhanirodho taṇhanirodhā upadāna nirodho

5

Line 3.—Upādānanirodhā bhavanirodho bhavanirodhā jātinirodho

Sheet No. 5.

Line 1.—jātinirodhā jarāmaraṇa soka paridevita dumkha domanassu-pāyā

Line 2.—sa nirūjjhantīti evametassa kevalassa dumkha khandhassa nirodho

6

Line 3.—hotīti [1] ॥ ⋮ ॥ —Udayavaya bhaṅgabhaya adinnava nibbida mumjana [u]pek[kha]

Sheet No. 6.

Line 1.—1 Siddha cattāro satipaṭṭhānā cattāro samappadhāna cattāro iddhippādā.

Line 2.—pañcindriyāni pañcabalāni sattabojjhaṅgāni ariyo aṭṭha

7

Line 3.—ngikomaggo (37) cattārimāni bhikkhave tathāgatassa vesāraj-jāni

Sheet No. 7.

Line 1.—yehi vesārajjehi samannāgato tathā[ga]to āsabhanthānaṁ paṭi

Line 2.—jānāti parisāsu sihanādaṁ nadati brahmacakkamvatteti

8

Line 3.—katamāni cattāri sammāsaṁbuddhassa te paṭijānāti ime dhammā

Sheet No. 8.

Line 1.—anābhisaṁbuddhā ti tattra vata maṁ samaṇo vā brāhmaṇo vā devo vā

Line 2.—māro vā koci vā lokasmiṁ sahadhammena paṭico[d]essantīti

9

Line 3.—nimittametaṁ bhikkhave na samanupassāmi etaṁ pāhaṁ bhikkhave nimitta

Sheet No. 9.

Line 1.—metaṁ asamanupassanto khemāpatto abhayapatto vesārajjāpatto

Line 2.—viharāmi [1] khīṇāsavassa te paṭijānanto ime āsavā

10

Line 3.—aparikkhīṇāti tattrā vata maṁ samaṇo vā brāhmaṇo vā devo vā

Sheet No. 10.

Line 1.—māro vā koci vā lokasmiṁ sahadhammena paṭicodessantī ti nimittame

Line 2.—taṁ bhikkhave na samanupassāmi etaṁ pāhaṁ bhikkhave nimittaṁ asa

11

Line 3.—manupassanto khemapatto abhayapatto vesarajjāpatto viharāmi 2

Sheet No. 11.

Line 1.—Ye kho pana te antarāyikā dhammā vuttā te paṭisevanto nālaṁ antara

Line 2.—yāyāti tattra vata maṁ samaṇo vā brāhmaṇo vā devo vā māro

12

Line 3.—vā koci vā lokasmiṁ sahadhammena paṭicodessatī ti nimittametaṁ

Sheet No. 12.

Line 1.—bhikkhave na samanupassāmi etaṁ pāhaṁ bhikkhave nimittaṁ asamanu

Line 2.—passanto khemapatto a[b]bhayapatto vesārajjāpatto

13

Line 3.—viharāmi 3 yassa kho pana te atthāya dhammo desito so[nini]

SHEET No. 13.

Line 1.—ya[ti] takkarassa samma dukkha khayāyā[ti] tattra vata maṁ samaṇo vā br[ā]hma

Line 2.—ṇo vā devo vā māro vā koci vā lokasmiṁ saha dhammena paṭico.

14

Line 3.—dessantiti nimittametaṁ bhikkhave na samanupassāmi etaṁpāhaṁ bhikkha.

SHEET No. 14.

Line 1.—ve nimittaṁ asamanupassanto khemapatto abhayapatto vihā

Line 2.—rāmi imāni kho bhikkhave cattāri tathāgatassa vesāra

15

Line 3.—jānātīti ॥ katamehi bhagavā cuddasehi buddhañāṇe

SHEET No. 15.

Line 1.—hi samannāgato tathāgato [dumkhe] ñāṇaṁ buddha ñāṇaṁ dukkhasamudaye

Line 2.—ñāṇaṁ buddhañāṇaṁ 2 dukkhanirodhe ñāṇaṁ buddhañāṇaṁ [3]dukkhanirodha

16

Line 3.—gāminipaṭipadeñāṇaṁ buddhañāṇa [4] at[tha]paṭisaṁbhide ñāṇaṁ

SHEET No. 16.

Line 1.—buddhañāṇaṁ 5 dhammapaṭisaṁbhideñāṇaṁ buddhañāṇaṁ 6 nirūtti

Line 2.—paṭisaṁbhide ñāṇaṁ buddhañāṇaṁ 7 paṭibhāna paṭisabhi

17

Line 3.—de ñāṇaṁ buddhañāṇaṁ 8 yamakapaṭihera ñāṇaṁ buddhañāṇaṁ [9]

SHEET No. 17.

Line 1.—[ma]hā karūṇasamāpattiñāṇaṁ buddhañāṇaṁ sabba[ñña]tañāṇaṁ buddha

Line 2.—ñāṇaṁ anāvaraṇañāṇaṁ buddhañāṇa imehi bhagavā

18

Line 3.—cuddasehi buddhañā[ṇe]hi samannāgatotiti ॥

SHEET No. 18.

Line 1.—maggānaṭṭhaṅgiko seṭṭho saccānaṁ cat[u]ro padā virāgo [se]

Line 2.—ṭṭho dhammmānaṁ dipadānaṁ ca cakkhumā ti ॥ siddhaṁ da[n]to dantehi

19

Line 3.—sahapuraṇa jaṭilehi vippamuttehi siṁginikasavaṇṇo rājagahaṁ pavisi bhagavā [1]

SHEET No. 19.

Line 1.—mutto muttehi sahapuraṇa jaṭilehi sigini[ka]savaṇṇo rājāgahaṁ pavisi bhagavā [2]

Line 2.—tiṇṇo tiṇṇehi sahapuraṇa jaṭilehi vippamuttehi siginikavaṇṇo rājāgahaṁ pa

Line 3.—visi bhagavā (3) dasabale dasav[ā]s[o] dasadhaṁmacupeto so dasa sata[ṁ]parivaro rāj[a]gahaṁ pavisi bha

Line 4.—gavā[4]yo[v]iro sabbavidanto suddho appaṭipuggalo arahaṁ sugato loke tassaha[ṁ][pa]ri[ca]rako ti ॥ ॥

SHEET No. 20.

Line 1.—ı ॥ ॥ iti pi so bhagavā arahaṁ saṁmāsaṁbuddho vijjācaraṇa saṁpanno sugato lokavidu anuttaro

Line 2.—purisa daṁmasārathī satthā devā manussānā buddho bhagavā ti [a]bhibhava[tu]. (iii) (ii)

The above text of the manuscript may be re-arranged in the order of excerpts as follows :—

* *N.B.*—The Roman figures indicate sheet numbers and the Arabic numerals denote line numbers.

Excerpt No. 1.

Siddhama Āvijjapaccayā[1] saṅkhārā[2] saṅkhārapaccayā viññāṇa[3] (I-i)* viññāṇapaccayā nāmarūpaṁ nāmarūpapaccayā saḷāyatanaṁ[4] (I-2) Saḷāyatana paccayā[5] phasso phassapaccayā vedanā vedanapaccayā[6] (I-3) taṇhā taṇhapaccayā[7] upādānā upādānapaccayā bhavo bhava paccayā (II-i) jāti jātipaccayā jarā maraṇaṁ sokaparidevitadumkhado (II-2) manassupāyāsa[8] sambhavanti. Evametassakevalassa dukkhakhandha (II-3) ssa[9] samudayo hotī ti. Āvijjāya[10] tveva asesavirāganirodhā (III-1) saṅkhāranirodho saṅkhāranirodhā viññāṇanirodho viññāṇanirodhā (III-2) nāmarūpanirodho nāmarūpanirodhā saḷayatananirodho[11] saḷāya (III-3) tananirodhā[12] phassanirodho phassanirodhā vedananirodho[13] (IV-1) vedananirodhā[14] taṇhanirodho[15] taṇhanirodhā[16] upadāna[17] nirodho (IV-2) upādānanirodhā bhavanirodho bhavanirodhā jātinirodho (IV-3) jātinirodhā jarāmaranasokaparidevitadumkhadomanassupāyā (V-1) sa[18] nirūjjhantīti.[19] Evametassakevalassa dumkhakhandhassa[20] nirodho (V-2) hotī ti.

Excerpt No. 2.

Udayavaya bhaṅgabhaya adinnava[21] nibbida[22] muṁjana[23] upekkha[24] (V-3).

Excerpt No. 3.

Siddha cattāro satipaṭṭhānā[25] cattāro samappadhāna[26] cattāro iddhippādā (VI-1) pañcindriyāni pañcabalāni sattabojjhaṅgāni ariyo aṭṭha (VI-2) ṅgiko maggo.

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1 Scribe's error for Siddhaṁ : *avijjāpaccayā*.
2 Scribe's error for *Saṅkhārā*.
3 Scribe's error for *viññāṇaṁ*.
4–5 The l here seems, in both cases, to have a subscript l and one would incline to read "sallāyatanaṁ" and sallāyatanapaccayā."
6 Scribe's error for *vedanāpaccayā*.
7 Scribe's error for *taṇhāpaccayā*.
8 Scribe's error for *dukkhadomanassupāyāsā*.
9 Scribe's error for *dukkhakkhandhassa*.
10 Scribe's error for *avijjāya*.
11–12 *See* footnotes 4-5 above.
13 Scribe's error for *vedanānirodho*.
14 Scribes error for *vedaṇānirodhā*.
15–16 Scribe's error for *taṇhā*—
17 Scribe's error for *upadāna*—
18 Scribe's error for *dukkhadomanassupāyāsa*.
19 Scribe's error for *nirujjhantīti*.
20 Scribe's error for *dukkhakkhandhassa*.
21 Scribe's error for *ādinava*.
22 Scribe's error for *nibbinda*.
23 Scribe's error for *muñcana or muccitukamyatā*.
24 Scribe's error for *upekkhā or saṅkhārupekkhā*. The writing also looks like vapekkhā.
25 Scribe's error for siddhaṁ : cattāro *satipaṭṭhānā*.
26 Scribe's error for *sammappadhāna*.

Excerpt No. 4.

Cattārimāni bhikkhave tathāgatassa vesārajjāni (VI-3) yehi vesārajjehi samannāgato tathāgato āsabhanthānaṁ paṭi (VII-1) jānāti parisāsu sihanādaṁ nadati brahmacakkamvatteti[27] (VII-2) Katamāni cattāri : sammāsaṁbuddhassa te paṭijānāti ime dhammā (VII-3) anābhisaṁbuddhā ti tattra vata maṁ samaṇo vā brāhmaṇo vā devo vā (VIII-1) māro vā koci vā lokasmiṁ sahadhammena paṭicodessantī ti[28] (VIII-2 nimittametaṁ bhikkhave na samanupassāmi. Etaṁ pāhaṁ bhikkhave nimitta (VIII-3) metaṁ asamanupassanto khemāpatto[29] abhayapatto vesārajjāpatto (IX-1) viharāmi. Khīṇasavassa te paṭijānanto ime āsavā (IX-2) aparikkhīṇāti tattra[30] vata maṁ samaṇo vā brāhmaṇo vā devo vā (IX-3) māro vā koci vā lokasmiṁ sahadhammena paṭicodessantīti[31] nimittame-(X-1) taṁ bhikkhave na samanupassāmi. Etaṁ pāhaṁ bhikkhave nimittaṁ asa-(X-2) manupassanto khemapatto abhayapatto vesarajjāpatto[32] viharāmi (X-3). Ye kho pana te antarāyikā dhammā vuttā te paṭisevanto[33] nālaṁ antara-(XI-1) yāyāti tattra[34] vata maṁ samaṇo vā brāhmaṇo vā devo vā māro (XI-2) vā koci vā lokasmiṁ sahadhammena paṭicodessatī ti nimittametaṁ (XI-3) bhikkhave na samanupassāmi. Etaṁ pāhaṁ bhikkhave nimittaṁ asamanu (XII-1) passanto khemapatto a[b]bhayapatto vesārajjāpatto (XII-2) viharāmi. Yassa kho pana te atthāya dhammo desito so [nini] (XII-3) yati[34] takkarassa samma[35] dukkhakhayāyā [ti][36] tattra[37] vata maṁ samaṇo vā brāhma (XIII-1) ṇo vā devo vā māro vā koci vā lokasmiṁ sahadhammena paṭico (XIII-2) dessantiti[31] nimittametaṁ bhikkhave na samanupassāmi. Etaṁ pāhaṁ bhikkha (XIII-3) ve nimittaṁ asamanupassanto khemapatto abhayapatto vihā (XIV-1) rāmi.[38] Imāni kho bhikkhave cattāri tathāgatassavesāra (XIV-2) jjānī tīti[39].

Excerpt No. 5.

Katamehi bhagavā cuddasehi buddhañāṇe (XIV-3)hi samannāgato Tathāgato? Dum [khe][40] ñāṇaṁ buddhañāṇaṁ. Dukkhasamudaye (XV-1) ñāṇaṁ buddhañāṇaṁ. Dukkhanirodheñāṇaṁ buddhañāṇaṁ. Dukkhanirodha (XV-2) gāminipaṭipade ñāṇaṁ buddhañāṇa.[41] Atthapaṭisaṁbhide ñāṇaṁ (XV-3) buddhañāṇaṁ. Dhammapaṭisaṁbhideñāṇaṁ buddhañāṇaṁ nirutti[42] (XVI-1)paṭi saṁbhideñāṇaṁ buddhañāṇaṁ. Paṭibhānapaṭisabhi (XVI-2) de[43] ñāṇaṁ buddhañāṇaṁ. Yamakapaṭiherañāṇaṁ buddhañāṇaṁ (XVI-3) [ma] hākarūṇasamāpattiyā[44] ñāṇaṁ buddhañāṇaṁ. Sabba[ññu]taññāṇaṁ buddha (XVII-1) ñāṇaṁ. Anāvaraṇañāṇaṁ buddhañāṇa[45]. Imehi bhagavā (XVII-2) cuddasehi buddhañāṇehi samannāgato ti ti[46]. (XVII-3)

Excerpt No. 6.

Maggānaṭṭhaṅgiko seṭṭho, saccānaṁ caturo padā, virāgo se (XVIII-1) ṭṭho dhammānaṁ, dipadānaṁ[47] ca cakkhumā ti.

[27] Scribe's error for *brahmacakkaṁ vatteti. or pavatteti.*
[28] Scribe's error for *paticodessaliti.*
[29] Scribe's error for *khemappatto.*
[30] Scribe's error for *tatra.* The same remark applies to all the other cases of tattra.
[31] Scribe's error for *paticodessati ti.*
[32] Scribe's error for *vesārajappatto.* The same remark applies to all the other cases of vesārajjāpatto.
[33] Scribe's error for *patisevato.*
[34] Scribe's error for *so na niyyāti.*
[35] Scribe's error for *sammā.*
[36] Scribe's error for *dukkhakkhayāyāti.*
[37] Scribe's error for *tatra.*
[38] Scribe's error for *viharāmi.* Here the manuscript omits vesārajjapatto before this word.
[39] Scribe's error for *vesārajjānī ti.*
[40] Scribe's error for *dukkhe ñāṇaṁ.*
[41] Scribe's error for *buddhañāṇaṁ.*
[42] Scribe's error for *nirutti.*
[43] Scribe's error for *paṭisaṁbhide.*
[44] Scribe's error for *mahākarunāsamāpatiiyā.*
[45] Scribe's error for *buddhañāṇaṁ.*
[46] Scribe's error for *samannāgato ti.*
[47] Scribe's error for *dvipadānañ ca.*

Excerpt No. 7.

Siddhaṁ. Danto dantehi (XVIII-2) sahapuraṇajaṭilehi vippamuttehi siṅginikasavaṇṇo[48] rājāgahaṁ[49] pavisi[50] bhagavā. (XVIII-3) Mutto muttehi sahapuraṇajaṭilehi siginikasavaṇṇo[51] rajāgahaṁ[52] pavisi[53] bhagavā. (XIX-1) Tiṇṇo tiṇṇehi sahapuraṇajaṭilehi vippamuttehi siginikavaṇṇo[54] rājāgahaṁ[55] pa (XIX-2) visi[56] bhagavā. Dasabale[57] dasav[ā]so dasadhammacupeto[58] so dasasata[ṁ]parivaro[59] rājagahaṁ pavisi[53] bha (XIX-3) gavā. Yo[v]iro[60] sabbavidaṇo suddho appatipuggalo arahaṁ sugato loke tassahaṁ[61] paricarako[62] ti (XIX-4).

Excerpt No. 8.

Iti pi so bhagavā arahaṁ saṁmāsaṁbuddho[63] vijjācaraṇa saṁpanno[64] sugato lokavidu[65] anuttaro (XX-1) purisadaṁmasārathī[66] satthā devāmanussānā[67] buddho bhagavā ti. Abhibhavatu (XX-2).

Numerals.

As the sheets and some of the enumerations are numbered by the engraver of the gold manuscript, we have in it a very reliable evidence of the kind of numerals used in Old Prome and also the key which, like the Rosetta stone of the Egyptians, would help to unlock and reveal the numbers that occur on bricks and stones unearthed from time to time in the course of the departmental diggings not only at Hmawza but also at Kyôntu in the Pegu District.

The value of the document is enhanced by the fact that it contains two sets of figures ; one set representing numbers 1 to 19 and the other 2 to 9. There are, besides, some stray numbers also in the body of the text.

A reference to Plate IX of Bühler's Palæography and Plate XXIII of Burnell's South Indian Palæography will demonstrate that more discoveries will have yet to be made to complete the list of ancient Indian numerals which occur in many an ancient writing.

When it is realized that sheets Nos. 1 to 18 of our manuscript bear in the left corner of each, numerical figures 2 to 19 respectively, that sheet No. 5 contains in the third line at the end of the twelve nidānas, the numeral 1, that sheet No. 6 has in line 3 at the end of the bodhipakkhiyadhammas the figures which look like 37, that sheet No. 9 bears in line 2 the numeral figure 1, that sheet No. 10 has the numeral 2 at the end of the third line, that sheet No. 12 has the numeral figure 3 in line 3 and that sheets Nos. 15 and 16 contain a set of figures representing numbers 2 to 9 it will be seen how far the present document goes towards filling the gaps left by the two aforesaid scholars of Indian Palæography.

[48] Scribe's error for *siṅgīnikkhasuvaṇṇo.*
[49] Scribe's error for *Rājagahaṁ.*
[50] Scribe's error for *pāvisi.*
[51] Scribe's error for *siṅgīnikkhasuvaṇṇo.*
[52] Scribe's error for *Rājagahaṁ.*
[53] Scribe's error for *pāvisi.*
[54] Scribe's error for *siṅgīnikkhasuvaṇṇo.*
[55] Scribe's error for *Rājagahaṁ.*
[56] Scribe's error for *pāvisi.*
[57] Scribe's error for *dasabalo.*
[58] Scribe's error for *dasadhammavidū dasabhi c'upeto.*
[59] Scribe's error for *dasasataparivāro.*
[60] Scribe's error for *dhīro* although Vīro would not be wrong here.
[61] Scribe's error for *tassāhaṁ.*
[62] Scribe's error for *paricārako ti.*
[63] Scribe's error for *sammāsambuddho.*
[64] Scribe's error for *vijjāsaraṇasaṁpanno.*
[65] Scribe's error for *lokavidū.*
[66] Scribe's error for *purisadammasārathi.*
[67] Scribe's error for *satthā devamanussānaṁ.*

Translation.

Excerpt No. 1.[1]

(May there be) prosperity! From Ignorance spring the Saṁkhāras (or productions), from the saṁkhāras springs Consciousness, from Consciousness spring Name-and-Form, from Name-and-Form spring the six Provinces (of the six senses), from the six Provinces springs Contact, from Contact springs Sensation, from Sensation springs Thirst (or Desire), from Thirst springs Attachment, from Attachment springs Existence, from Existence springs Birth, from Birth spring Old Age and Death, grief, lamentation, suffering, dejection and despair. Such is the origination of this whole mass of suffering.

Again, by the destruction of Ignorance, which consists in the complete absence of lust, the saṁkhāras are destroyed, by the destruction of the Saṁkhāras Consciousness is destroyed, by the destruction of Consciousness Name-and-Form are destroyed, by the destruction of Name-and-Form the six Provinces are destroyed, by the destruction of the six Provinces Contact is destroyed, by the destruction of Contact Sensation is destroyed, by the destruction of Sensation Thirst is destroyed, by the destruction of Thirst Attachment is destroyed, by the destruction of Attachment Existence is destroyed, by the destruction of Existence Birth is destroyed, by the destruction of Birth Old Age and Death, grief, lamentation, suffering, dejection and despair are destroyed. Such is the cessation of this whole mass of suffering.

Excerpt No. 2.[2]

The rise and fall, the breaking-up, the fear, the tribulation, the repulsion, the release, the indifference.

Excerpt No. 3.[3]

Prosperity! The four earnest meditations, the four-fold great struggle against evil, the four roads to saintship, the five moral powers, the five organs of spiritual sense, the seven kinds of wisdom and the aryan eight-fold path.

Excerpt No. 4.[4]

Monks, these are the four confidences of a Tathāgata, possessed of which a Tathāgata knows his place as leader of the herd, utters his lion's roar in the companies and sets rolling the Brahma-wheel. What are the four?

As to the charge made: You who claim to be perfectly enlightened are not perfectly enlightened in these things,—I see no grounds, monks, for showing that any recluse or brahmin, that any Deva or Māra or Brahmā, that any one in the whole world can with justice make this charge. Since I see no grounds for such a charge, I abide in the attainment of peace, of fearlessness, of confidence.

As to the charge made: You who claim to have destroyed the āsavas have not destroyed these āsavas,—I see no grounds, monks, to show that any recluse or brahmin . . . can with justice make this charge. Since this is so, I abide in the attainment of peace, of fearlessness, of confidence.

As to the charge made: The things declared by you to be hinderances have no power to hinder him that follows them,—I see no grounds, monks, . . . since this is so, I abide in the attainment of peace, of fearlessness, of confidence.

[1] Many English translations exist for this excerpt. The one given here is by T. W. Rhys Davids and Hermann Oldenberg as it occurs on pages 75—78 of the Vinaya Texts, Part I. The Mahāvagga of the Sacred Books of the East Series, Volume XIII. For other translations reference can be made to: The Book of Kindred Sayings, Volume II, page 2; Volume III, page 114. The Book of Gradual Sayings, Volume I, pages 160-1; Volume V, page 126. The Udāna or The Solemn utterances of the Buddha, pages 1-2. The Compendium of Philosophy, pages 188-9. Further Dialogues of the Buddha, Volume I, Mahā-Taṇhā-saṅkhaya-sutta, page 137. Further Dialogues of the Buddha, Volume II. Bahu-Dhātuka sutta, pages 189-90. "A Buddhist Manual of Psychological Ethics, page 348, etc., etc.

[2] Two translations in English exist for this excerpt: One is by U Pe Maung Tin in his book "The Path of Purity", Part III, Chapter XXI, pages 779-80, which is reproduced above and the other by U Shwe Zan Aung in his book "The Compendium of Philosophy", pages 210-11.

[3] This is the translation by T. W. Rhys Davids as it occurs on pages 127-28 of the Book of the Great Decease in his book "The Dialogues of the Buddha," Volume II. Many other translations exist in various books of which the following may be mentioned: Dialogues of the Buddha, Volume III, page 97; Further Dialogues of the Buddha, Volume II, page 140; The Book of the Gradual Sayings, Volume IV, pages 8[illegible]. The Udāna, page 78.

[4] This translation is by F. L. Woodward in the Book of Gradual Sayings, Volume II, pages 9-10.
Another translation that exists is by T. W. Rhys Davids in his book: the Further Dialogues of the Buddha, Volume I, page 48.

As to the charge made: The Dhamma preached by you fails in its aim. It does not lead him who acts in accordance therewith to the perfect destruction of Ill,—I see no grounds, monks, to show that any recluse or brahmin, that any Deva or Māra or Brahmā, that any one in the whole world can with justice make this charge. Since I see no grounds for such a charge, I abide in the attainment of peace, of fearlessness, of confidence.

These, monks, are the four confidences of a Tathāgata.

Excerpt No. 5.[1]

What are the fourteen kinds of Enlightened knowledge, the Blessed Buddha, Tathāgata, is endowed with?

Knowledge of suffering is the enlightened knowledge of the Buddha;
Knowledge of the origin of suffering is the enlightened knowledge of the Buddha;
Knowledge of the cessation of suffering is the enlightened knowledge of the Buddha;
Knowledge of the path leading to the cessation of suffering is the enlightened knowledge of the Buddha;
Analytical knowledge of the meaning of the Truth is the enlightened knowledge of the Buddha;
Analytical knowledge of the nature of the Truth is the enlightened knowledge of the Buddha;
Analytical knowledge of the etymology of the Truth is the enlightened knowledge of the Buddha;
Analytical knowledge of the readiness of Wit is the enlightened knowledge of the Buddha;
Knowledge of what goes on in the senses and hearts of others[2] (*i.e.*, whether the senses or faculties of creatures are well controlled or not) is the enlightened knowledge of the Buddha;
Knowledge of the desires and inclinations of others[3] is the enlightened knowledge of the Buddha;
Knowledge of the "Twin Miracle" is the enlightened knowledge of the Buddha;
Knowledge of the meditation based on extreme sympathy for others is the enlightened knowledge of the Buddha;
Knowledge of omniscience is the enlightened knowledge of the Buddha;
Knowledge that has no limit is the enlightened knowledge of the Buddha.

The Blessed Buddha is endowed with these fourteen kinds of enlightened knowledge.

Excerpt No. 6.[4]

The best of ways is the eightfold; the best of truths the four words; the best virtue passionlessness; the best of men he who has eyes to see.

Excerpt No. 7.[5]

Prosperity! The self-controlled, One with the self-controlled, with the former jatilas, the released One with the released, the Blessed One, gold-coloured like an ornament of Singī gold, has entered Rājagaha.

The Emancipated One with the emancipated, with the former jatilas, etc.

He who has crossed (the ocean of passions) with them who have crossed (it), with the former jatilas, the released One with the released, the Blessed One, gold-coloured like an ornament of Singī gold has entered Rājagaha.

He who is possessed of the ten Noble States and of the ten Powers, who understands the ten Paths of Kamma and possesses the ten (attributes of Arahatship), the Blessed One, surrounded by ten hundred of followers, has entered Rājagaha.

He who is wise, entirely self-controlled, the unrivalled Buddha, the Arahat, the most happy upon Earth; his attendant am I.

[1] This is my own translation. No scholar has yet, I think, translated the Paṭisambhidā Magga wherein the passage in Pāli occurs.

[2] Indriyaparopariyatte ñāṇaṁ Buddha ñāṇaṁ. This together with the next ñāṇa do not appear on the gold-leaf.

[3] Sattānaṁ asayānusaye ñāṇaṁ Buddha ñāṇaṁ.

[4] Such Scholars as James Gray, Fausböll, etc., have translated the Dhammapada which contains this gāthā. This is from the Volume X, Part I, page 68, V 273 of the Sacred Books of the East Series.

[5] This translation is by T. W. Rhys Davids and Hermann Oldenberg in their book "The Vinaya Text," Part I, The Mahāvagga, pages 141-2, the Sacred Books of the East Series. Another translation by Dr. Rhys Davids alone occurs in his "Buddhist Birth Stories."

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Excerpt No. 8.[1]

"An Arahat, fully awakened, is the exalted One, abounding in wisdom and goodness, happy, with the knowledge of the worlds, unsurpassed as a guide to mortals willing to be led, the teacher of gods and men, a Blessed Buddha." So may it be!

(b) *An Inscription at the site of the Muñcalinda Pagoda, Pegu.*

A preliminary Study.

In the year 1934, Professor C. O. Blagden of the London School of Oriental Studies completed his labours on the study of the mediaeval Môn records discovered in Burma and the results of his researches were published in the pages of Epigraphia Birmanica, Volume III, Part II and Volume IV, Part I in the years 1928 and 1936 under the editorships of M. Duroiselle and U Mya respectively.

The inscriptions of the Kalyānī Sīma, Pegu, an inscription each of the Ajapāla and Shwegūgyi pagodas also at Pegu, an inscription of the Shwedagôn pagoda at Rangoon, and an inscription each of the Yathemyo monastery, of the Kyāk Pan pagoda and of the Gaungzegyun pagoda at Pegu again, constitute all the mediaeval Môn documents so far studied and published.

The present paper is only a preliminary study of an inscribed stone discovered by me with the help of U Kyan, Assistant Engineer (retired), during one of my holiday excursions, years ago, while teaching at the University College, Rangoon.

I could not, however, claim to be the first man who made the discovery; for, since as far back as 1915, a photograph of it has been lying in this office. The credit of this important find should, therefore, go to my predecessors.

When it is realized that this document forms a series along with the Ajapāla and Uruvela[2] inscriptions it may safely be surmised that there should also be other lithic pillars or slabs which record the erection of structures by King Dhammacetī, the Asoka of the Môn, to commemorate the episodes of Buddha's life immediately after his perfect enlightenment.

It is intended, when my study of it is complete and when more of these 15th century Môn documents have been brought to light and examined thoroughly, to publish them all in the next issue of the Epigraphia Birmanica, which I hope, will come out as soon as funds are available.

Descriptive Account.

This record, complete in itself, is engraved on one face only of a huge slab of stone as may be seen on Plate VII.

The portion occupied by the letters which consist of 12 lines measures 20 inches in height and 42 inches in breath. The letters without their subscripts and superscripts are about $\frac{1}{2}$ inch high and in some cases bordering on $\frac{3}{4}$ inch while in the case of a few letters a little less than $\frac{1}{2}$ an inch. The letters t, k and y are each about $\frac{1}{2}$ inch long more or less. The interlinear space is about $\frac{3}{4}$ inch.

The stone has wonderfully withstood the wear and tear of weather and time and since all the lines are legible, it constitutes one of the priceless philological records for the study of the Môn tongue with all its phonological and morphological evolutions.

Similar to the Ajapāla and the Shwegūgyi and also to the Shwedagôn records, this inscription is connected with a sacred building constructed by King Dhammacetī in commemoration of one of the most important episodes of Buddha immediately after his attainment of perfect Buddhahood.

In this case the events are those which came as a sequel to the ones that occurred under the Ajapāla banyan tree, in the close vicinity of the Bo tree, under which Buddha attained his supreme enlightenment as may be seen

[1] The quotation which immediately follows, above, is the translation for the excerpt that occurs in "The Dialogues of the Buddha" Part I, page 67 and page 109; Part II, page 99; Part III; pages 10 and 218 and also pages 226-7; by T. W. Rhys Davids.

[2] Known locally as Yathemyo.

from the account given in the pages of the Vinaya Mahāvagga; a translation by Rhys Davids and Oldenberg is given below of the relevant passages:—

"Then the Blessed One, at the end of those seven days, arose from that state of meditation and went from the foot of the Ajapāla banyan tree to the Mucalinda tree. And when he had reached it, he sat cross-legged at the foot of the Mucalinda tree uninterruptedly during seven days, enjoying the bliss of emancipation.

At that time a great cloud appeared out of season, rainy weather which lasted seven days, cold weather, storms and darkness. And the Nāga (or serpent) King Mucalinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to himself 'May no coldness (touch) the Blessed One. May no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and sunheat and reptiles (touch) the Blessed One!'

And at the end of those seven days, when the Nāga King Mucalinda saw the open, cloudless sky, he loosened his windings from the body of the Blessed One, made his own appearance disappear, created the appearance of a youth, and stationed himself in front of the Blessed One, raising his clasped hands and paying reverence to the Blessed One."[1]

It will be seen, from the text of the inscription and my translation which will follow, that this present document is virtually a mediaeval Môn version, with some modifications, of the above passages from the Vinaya Mahāvagga and tells the story of King Dhammacetī and his religious intercourse with Bihar and Magadhadesa in India and also of his building the Mucalinda shrine.

Text of the Mucalinda Epigraph transcribed in Roman characters.

1. ı ı khā tila puiy kyāk tray ma tau tau pḍay smar tnaṁ jray—suṁ Ajapāla ma ḍok dapāh[2] tṅay tuy gah nū tnaṁ jray—suṁ gah kyāk tray daloh[3] ktuiw twāk ā ga
2. ta ket bway duih samluṅ kyā ā cuip crāṅ kamā Mūcalin tuy pḍay smar tnaṁ chu Mūcalin ma tau tau latū craṅ kamā bway bramak[4] ma sanuy ā ku duih samluṅ kyā ñiı ma
3. cuin dah bway duih agnay Mahābodhi gah kyāk tray gajo' dmā[5] tuy[1] lukau dapoh tṅay gah casuiṅ ket vimuttisukha tuy kyāk tray dmā[5] tau raı ı
4. pḍay kāla gah bray jnok ma gū ma ha go' sgut lukau dapoh tṅay ma nwaṁm tau ku kyā lam-'uh ma puik baluik t[au] tawiwū gah ktuil dah raı khā gah smiṅ nā
5. k Mūcalin gah het ma ha mik kuil kyāk tray daḥ bray het damhoṅ ma ha mik ku daḥ kyā lamchuh[6] gahı na jraku hen pū buik ā wū duih kyāk tray dapo
6. h latun damhåṅ bawuik akrā gah ma nwaṁm bnat tam-' ā sṅi—clat heṅ ḍeh gatuil bdah tuy na dnåk ḍeh gah ḍeh grop lar kyāk tray raı khā ma ḍok dapoh tṅa
7. y tuy gahı ḍeh loh[7] pleṅ kle' jaku nāk pa ket rup māṅblāy mway tuy ḍeh tluy[8] sītlī tau kyāk tray raı pḍay thān tnaṁ chu Mūcalin gah tu
8. y ma cuin dah tau thān paribhok kyāk tray gahı smiṅ ma nwom ku puin tamlā ma sadhāmalā ma sjuṅ sḍuik pḍay sāsaṇā ma pataṁ ku smiṅ Asokadhammarāt ta gah.

[1] Vinaya Texts, Part I, page 80, S.B.E. Series, Volume XIII.

[2] Scribe's error for "dapoh" which means "seven"; *see* lines 3, 4, 5-6, etc.

[3] This is no doubt a mistake for "dalok", now written "daluik", "khaluik" or "galuik" which in combination with "ktuiw" means "to rise from a sitting posture." Dalok is required by the context; daloh means to shove; push, go right and left or at random, waddle; to be silly; stupid.

[4] Scribe's error for bramāk, the dot on the ma (ဗ) having been omitted.

[5] The inscription reads ဒ္မ dmá the final nasal ṁ (ꣃ) having been omitted in both cases; it rightly appears in damhoṅ which is a variant of the same word in lines 5 and 6.

[6] This is an error for လမ်ုဟ် lam-'uh, as found correctly written in line 4. The ဆ (ch) and the အ (a) are very similar in form, and the engraver must have read the one for the other; or it is merely an error due to inattention, as evidenced by several other examples pointed out in these notes.

[7] Owing to a defect in the stone the final တ (h) looks like a တ (t).

[8] This is doubtless an error for တ္လဲ, tluṅ, to come, which the context requires here; the meaning of tluy cannot be ascertained.

9. ı dak lor cetī mway Mucalinda cetī gaḥ tuy pa tluṅ tau pujau sakā ı pḍay thān puiy Rāmañña desa wo' tuy' ler ı ptup ca kuil thān Mucalinda cetī te" gaḥ

10. tuy ı atuiṅ duiṅ dān atuiṅ caḍaḥ ja[ña]y thān te' ku Mahābodhi heṅ ı tla ñaḥ tla ciṅ batāṅ p-' or smiṅ mway ma himu Y[oga] rāt ma cuin dah tau da

11. kuip duṅ Håṅsavatī tuy ma ñaḥ gaḥ ca [Ba]go gah pḍay sakkarāt 841 kitu Asāt masun crawek thay Brabbahasyati lak min hen ma kuil kanaṅ lo

12. r Mūcalinda Cetī wo' ॥ ॥ ॥

TRANSLATION.

When our Lord Buddha had finished his seven days' sojourn under the Ajapāla Banyan tree, he rose up, walked and went (2) southwards and came to the bank of the Mūcalinda lake where he sat down under the Mūcalinda tree growing on the eastern bank of the lake somewhat south, (3) at a spot to the south-east of the great Bo Tree.

There the Buddha dwelt, enjoying for seven days the bliss of emancipation. (4) At that time a heavy rain fell uninterruptedly for seven days accompanied by a cold wind which blew from all sides.

Then, the Nāga King (5) Mūcalinda, not wishing the Blessed Buddha to be wet[3] by the rain nor to be attacked[4] by the gusts of cold wind, coiled his body seven (6) times round the Buddha ; the space within the coils was about the size of a *pyatthat*[5] ; having done this he had his hood spread over the Buddha.

At the end of the seven days (7) he uncoiled his serpent-body and taking the guise of a young man approached and waited with reverence and respect on the Buddha.

On the spot of that Mūcalinda tree, (8) a place that had been used by the Blessed One, Asoka, the pious king and other kings of old who cherished and delighted in the religion, (9—12) built a shrine called the Mūcalinda cetīya to which they came and made their (regular) offerings.

Now the King, lord of a white elephant, saying, "in this our country of Rāmañña also, (let there be a shrine) like unto that Mūcalinda shrine," sent an official named Yogarāt who was governor of the city of Haṁsavatī also called Bago, and ordered[6] to have the Mūcalinda cetīya built according to its (exact) situation and distance from the Mahābodhi, in the year 841 B.E. (1479 A.D.), on Thursday, the 5th waning of Wazo month[7], the rising sign being Pisces.

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[1] This is an error for တုန် (tun), and the expression tun ler (-also, and also), is very frequent, and will be found in many mediaeval inscriptions. It is now written တုန်လေ (tun le) and တုန်လေဝ် (tun lew).

[2] The engraver seems to have first written ဝေါ်ဒ် (wo'), and then to have corrected to တေဒ် (te') ; the traces of the correction are visible on the stone. The sense here favours *te'*.

[3] &' Literally—"touched."

[5] Means a pinnacle-roofed house.

[6] Literally means "caused."

[7] The corresponding English date being 8th July 1479 which I looked for in the following books with the kind help of U Welu, a gentleman well known in Maymyo as a learned mathematician and astronomer :—

(1) Indian Chronography by Sewell.
(2) The Chronology of Modern India by Burgess.
(3) Cunningham's A Book of Indian Eras.
(4) Indian Chronology by Pillai.
(5) Translation of Suriya-Siddhanta by Burgess.
(6) Translation of Suriya-Siddhanta and Siddhanta Siromani by Wilkinson.
(7) The Siddhantas and the Indian Calendar by Sewell.
(8) The Indian Calendar by Sewell and Dikshit.
(9) The Arakanese Calendar by Htoon-Chan.

In this connection it is interesting to note that U Htoon Chan in his Calendar reckons the year 841 B.E. as a *Wagyi-tat* leap year in which there was an intercalation of a month and a day. Pillai and others compute the previous year, *i.e.*, 840 B.E (1478 A.D.) as the *Wagyi-tat*. When it is noticed that Htoon Chan has reckoned the present year 1301 B.E. as ordinary year instead of leap year as universally accepted, the error is not on the side of Pillai and others but on that of Htoon Chan whose Calendar therefore requires rectification.

In the writing of this article I am indebted to M. Duroiselle for the loan of his Môn-English Dictionary in manuscript and for the use of his stray notes which he left behind in this office.

SECTION VI.—DEPARTMENTAL ROUTINE NOTES.

ANCIENT MONUMENTS PRESERVATION ACT AND LISTING OF MONUMENTS.

The remains of a brick monastery south of the Somingyi Pagoda at Myinpagan, Pagan Township, Myingyan District, were declared, under section 3 of the Ancient Monuments Preservation Act, 1904, to be a "protected monument" within the meaning of the said Act (*vide* Government of Burma, Education Department, Education I Branch Notification No. 374, dated the 20th July 1938) and added to the list of protected monuments under the charge of the Superintendent, Archæological Survey, Burma, while the Thudama *Zayat*, the Patan *Zayat*, and the Tawyagyaung Pagoda in Mandalay Cantonment were removed from the abovementioned list (*vide* Government of Burma, Education Department, Education I Branch Notification No. 57, dated the 14th February 1939), as they were no longer considered to possess any archæological significance whatsoever.

PUBLICATIONS ISSUED OR UNDER COMPILATION.

During the year under report the following publication was issued, namely : Report of the Superintendent, Archæological Survey, Burma, for the year 1937-38.

In that Report for the year 1937-38 it was stated that the materials for the next volume, namely : Volume V in two parts, of the *Epigraphia Birmanica*, a periodical published by this Department, were under compilation and nearly ready for the Press when the year ended. Those materials do not appear to have been sent to the Press. They were compiled by M. Chas. Duroiselle, and he did not make them over to me when I took over charge of the office of the Superintendent, Archæological Survey, Burma, from him on the 1st March 1939. As the materials are not traceable in the office, I have written to him for them, and they are still awaited.

PHOTOGRAPHS.

Ninety-nine photographs were added during the year to the list of those prepared by the Superintendent, Archæological Survey, Burma (*vide* Appendix F to this Report). Most of them were photographs of estampages of lithic inscriptions found during the previous year and the year under report. Two were views of a mound known as Pantinkon at Tadagale near Rangoon before excavation and of the remains of a temple uncovered thereat after excavation, and another two were photographs of a terracotta votive tablet, the original of which was in the possession of U Ba Nyunt, a local *Payadaga* of Tadagale, and of the Pāli inscription on the reverse of it. The others consisted of photographs of laterite, stone and bronze images of Buddha, terracotta votive tablets and other antiquarian objects discovered in the course of excavations at Tadagale, of stone sculptures, bronze and silver images of Buddha and a small silver casket unearthed by a Buddhist Monk at Hmawza, of a fragment of a stone sculpture and an inscribed Burmese brick found at Pagan and of a glazed terracotta plaque presented to this Department by Mr. H. J. D. Wilkinson of Mandalay.

DRAWINGS.

Two drawings were added during the year to the list of those prepared by the Archæological Survey, Burma (*vide* Appendix E to this Report). They were a sketch plan of the remains of a temple uncovered after excavation at Tadagale near Rangoon and an elevation of the laterite statues of Buddha discovered thereat.

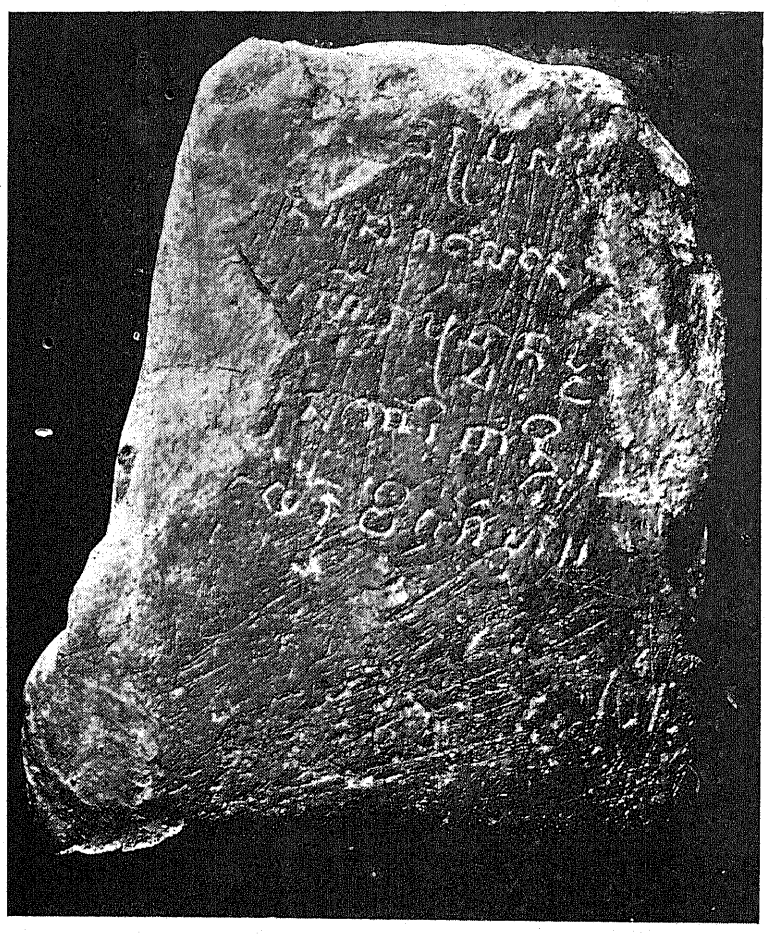
PERSONNEL.

M. Chas. Duroiselle continued to hold the post of Superintendent, Archæological Survey, Burma, up to the forenoon of 1st March 1939, when I succeeded him and the post of temporary Assistant Superintendent, Archæological Survery, Burma, which I had held previously was abolished.

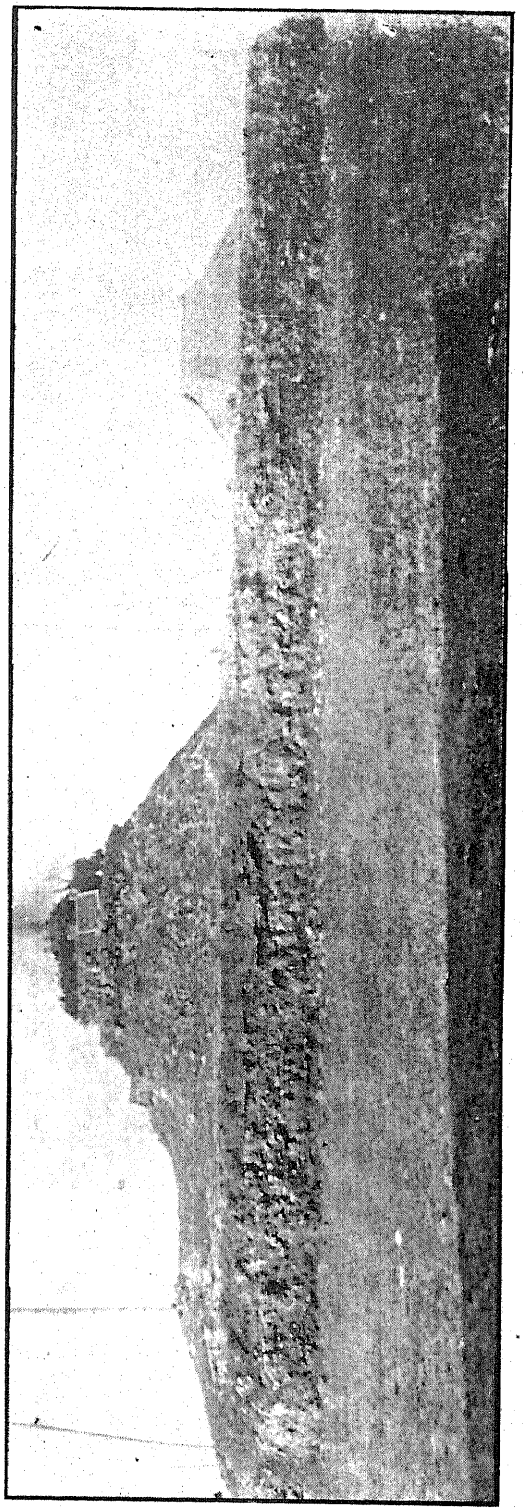
U San Shwe Bu was reappointed as Honorary Archæological Officer for Arakan with effect from the 1st March 1939.

LU PE WIN,
Superintendent, Archæological Survey, Burma.

MANDALAY, *the 8th August 1939.*

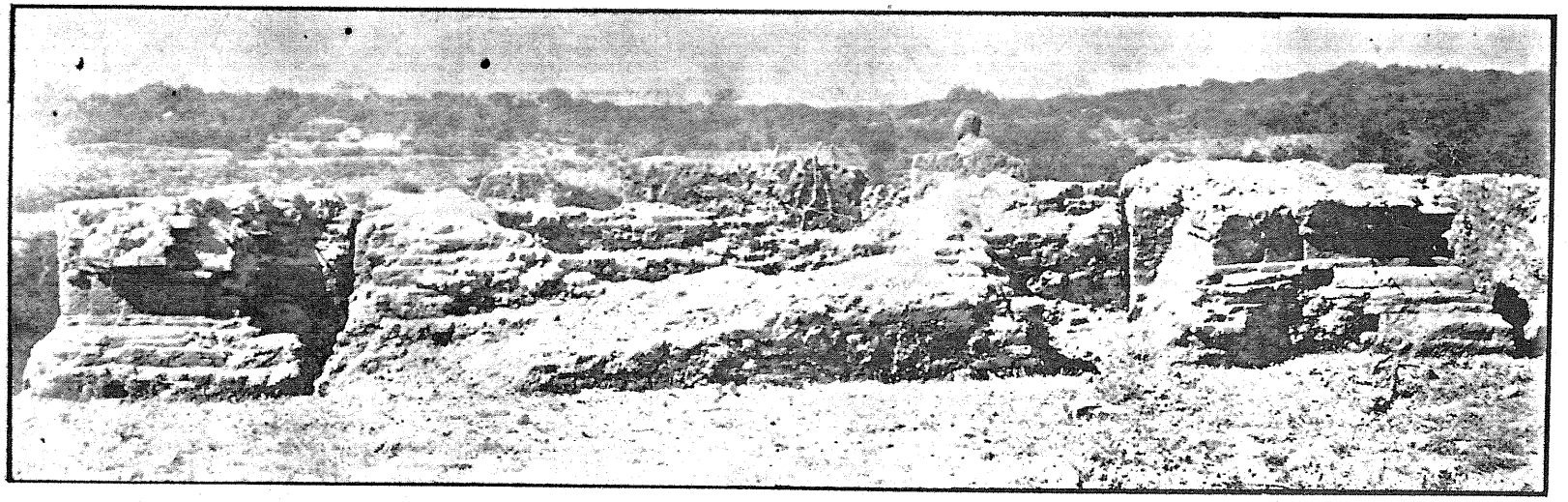


a.—Inscription on the reverse of a terracotta votive tablet from Tadagale near Rangoon.



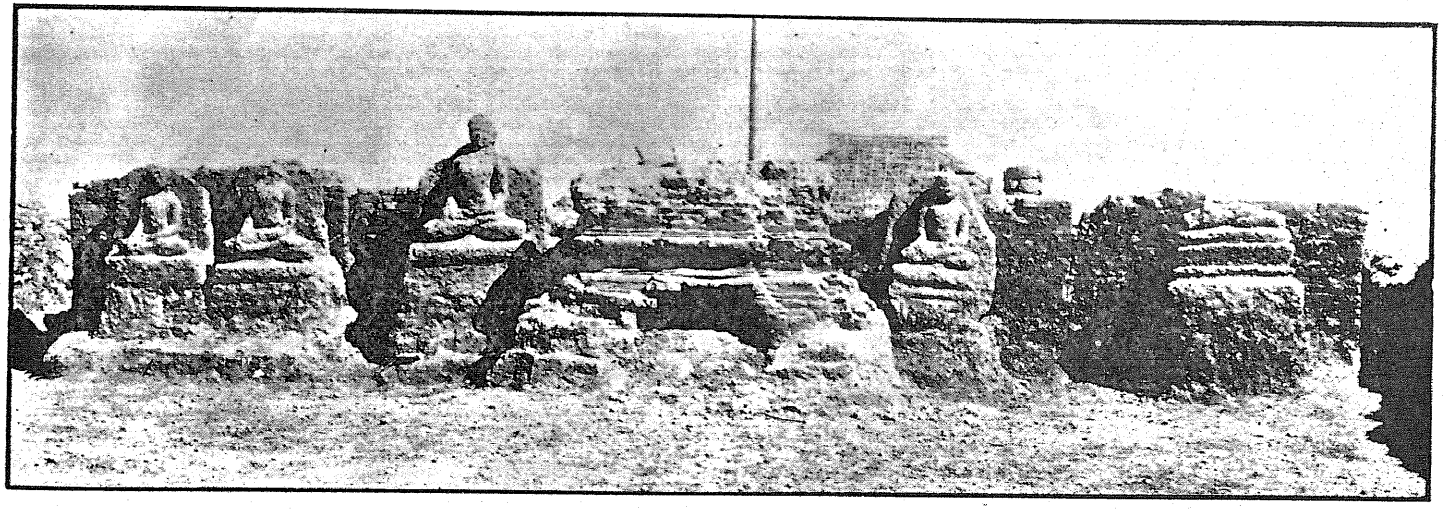
b.—Mound known as Pantinkon at Tadagale near Rangoon, before excavation.

c, *d* and *e*.—Terracotta votive tablets discovered in excavation at Tadagale near Rangoon.

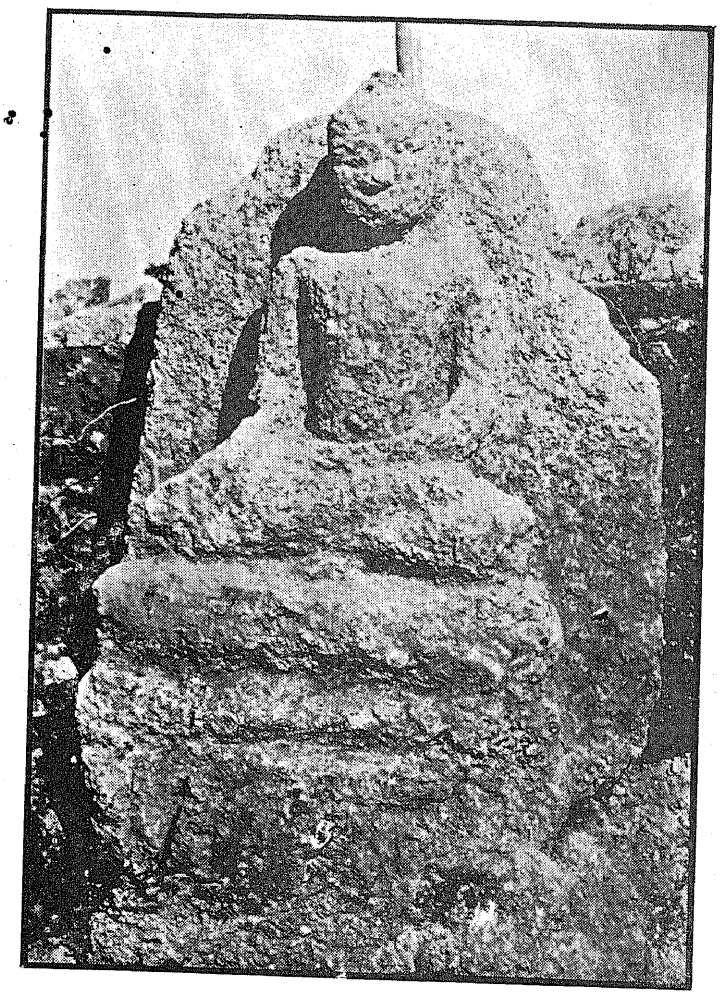


b.—Remains of a temple uncovered in excavation at Tadagale near Rangoon.

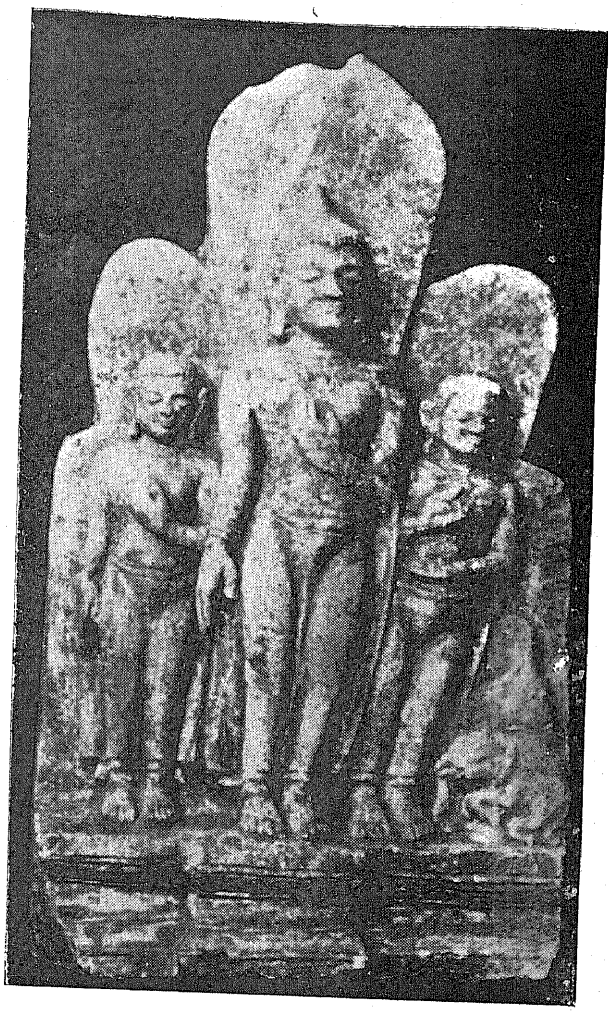
a.—A bronze image of the Dīpaṅkara Buddha discovered in excavation at Tadagale near Rangoon.



c.—Laterite statues of Buddha discovered in excavation at Tadagale near Rangoon.

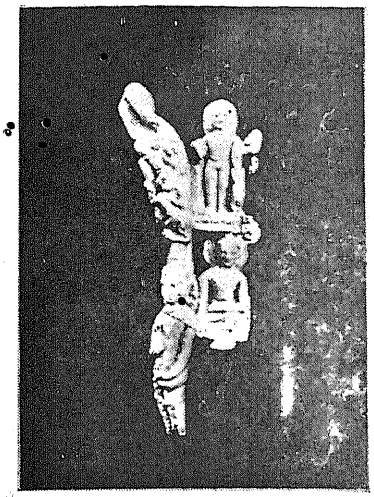


a.—A laterite statue of Buddha discovered in excavation at Tadagale near Rangoon.

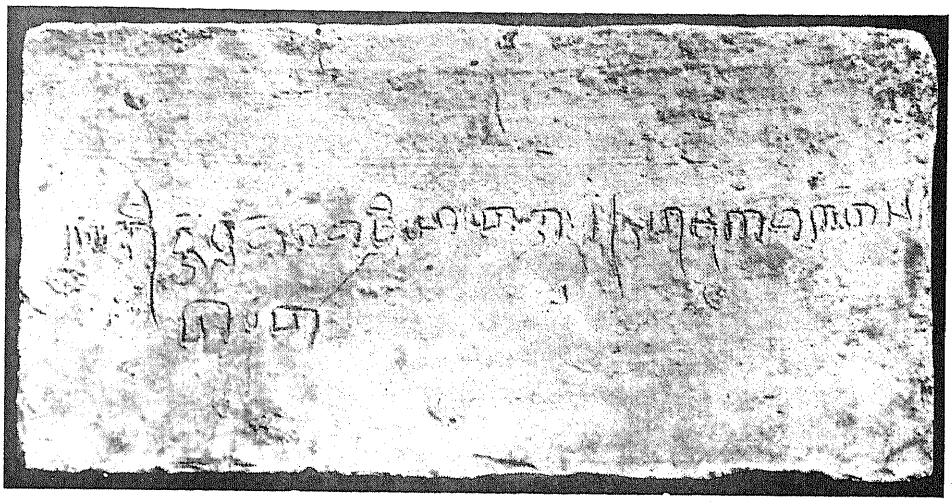


b.—The Taming of the Elephant, Nālagīri: Stone sculpture from Hmawza.

c.—The birth of the Buddha: Stone sculpture from Hmawza.



a.—Incidents in the Buddha's life : Fragment of a stone sculpture from Pagan.



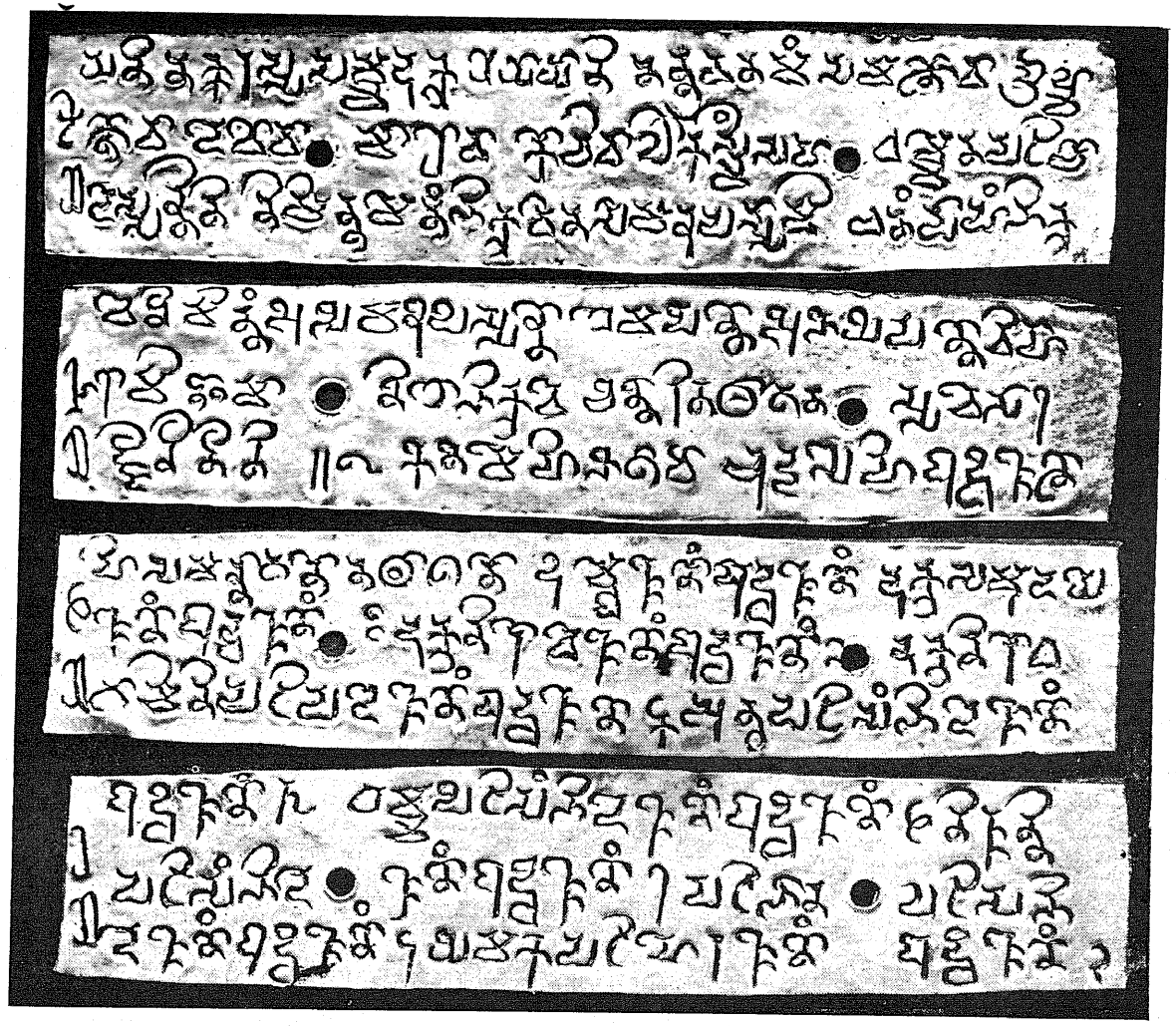
b.—A Burmese brick bearing a two-line inscription in Burmese from Pagan.

c.—The first four leaves of a gold manuscript found in 1926-27 in the relic chamber of Khin-Ba's Mound, Hmawza.

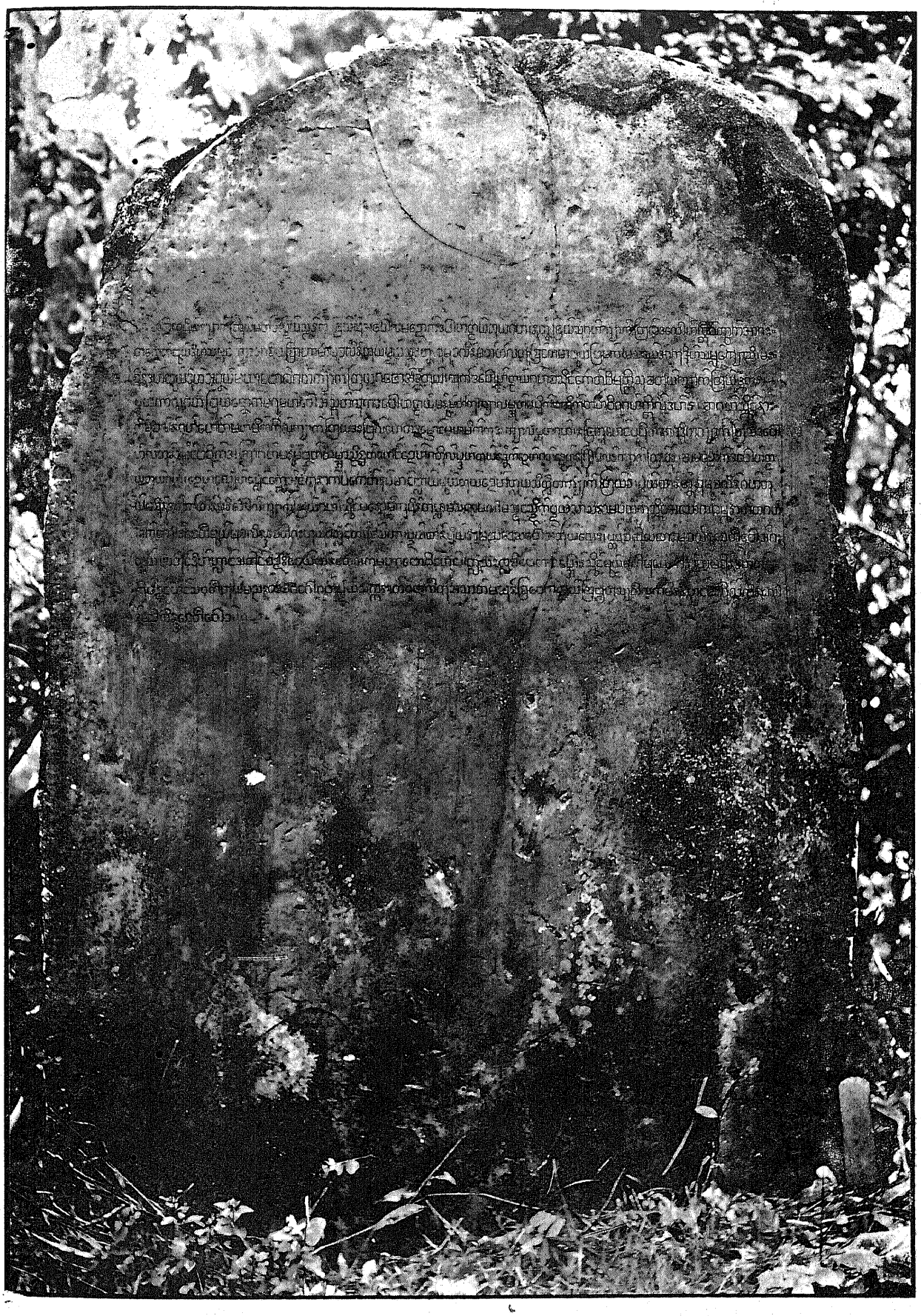
b.—The ninth to the twelfth leaves of a gold manuscript found in 1926-27 in the relic chamber of Khin-Ba's Mound, Hmawza.

a.—The fifth to the eighth leaves of a gold manuscript found in 1926-27 in the relic chamber of Khin-Ba's Mound, Hmawza.

—The seventeenth to the last or twentieth leaves of a gold manuscript found in 1926-27 in the relic chamber of Khin-Ba's Mound, Hmawza.



a.—The thirteenth to the sixteenth leaves of a gold manuscript found in 1926-27 in the relic chamber of Khin-Ba's Mound, Hmawza.



An inscription at the site of the Muñcalinda Pagoda, Pegu.

APPENDIX A.

Cost of the Archæological Survey, Burma, under the main heads of Budget for the year 1938-39.

Main Heads of Budget. (1)	Original budget allotment. (2)	Total allotment as subsequently modified. (3)	Expenditure. (4)
29E.—ARCHÆOLOGICAL DEPARTMENT.			
	Rs.	Rs.	Rs.
(1*a*) Pay of Officers—Permanent	8,010	8,010	8,004
(1*b*) Pay of Officers—Temporary (Non-Contract) ...	6,580	6,580	6,575
(2*a*) Pay of Establishment—Permanent	8,780	8,910	8,903
(3*a*) Allowances, Honoraria, etc.,—Fixed	2,340	2,340	2,340
(3*b*) Allowances, Honoraria, etc.,—Fluctuating ...	2,100	980	969
(4) Contingencies	3,000	3,000	2,920
(9) Conservation of Ancient Monuments	51,900	55,140	64,391
(10) Archæological Exploration	500	190	*300
Total ...	83,210	85,150	94,402

* The sum actually spent was Rs. 163-3-0.

APPENDIX B.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1938-39.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			Rs.	Rs.	Rs.	Rs.	
		I.—Special Repairs.					
Mandalay	Amarapura	Providing a ceiling inside the shrine of the Taungthaman Kyauktawgyi Temple.	470	470	463	463	
Do.	Mandalay	Re-constructing Pyatthat No. 9 over the West Gate of the Fort Walls.	15,110	13,600	15,110	15,102	
Do.	Do.	Special repairs to Royal Tombs	458	548	458	457	
Do.	Do	Special repairs to plank floor and joists on the south of the Duck Throne of the Palace.	1,052	1,050	1,016	1,016	
Do.	Do.	Additions and alterations to the "Apartment with a Fountain" in the Mandalay Palace for making the building suitable for an Archæological Museum.	648	650	653	653	
Do.	Do.	Purchase of two wall show-cases and two free-standing show-cases for an Archæological Museum in the Palace.	1,472	450	1,500	*1,500	
Do.	Do.	Providing two hydrants for fire protection purpose near the Lion Throne and Watch Tower of Palace buildings.	1,950	...	1,567	1,566	
Do.	Do.	Improvements to mint now used as quarters for the durwans of the Palace buildings.	2,330	...	2,596	2,591	
Prome ...	Hmawza	Replacing the rotten and hollow wooden posts of the sculpture shed west of the old Palace site by new posts.	100	100	95	* 93	
		Cost of works ...	...	16,868	23,458	23,441	
		Add Agency Charges on *pro rata* basis.	...	†3,753	‡2,733	7,371	
		Total ...	...	20,621	26,191	30,812	
		II.—Annual Repairs.					
Hantha-waddy.	Syriam ...	Old Portuguese Church ...	81	81	81	81	
Pegu ...	Pegu ...	Pāli stone shed and an old buoy	10	10	10	10	
Do. ...	Payathonzu	Shwegugyi inscription shed ...	34	...	34	34	
Prome ..	Hmawza	Bawbawgyi Pagoda ...					
Do. ...	Do.	Bèbè Pagoda	400	400	400	397	
Do. ...	Do.	Lemyethna Pagoda ...					
Do. ...	Do.	Wages of the durwan looking after ancient monuments and antiquities.	192	192	204	* 204	
Mandalay	Mandalay	Palace buildings	4,000	4,000	4,000	4,003	
Do.	Do.	Pyatthats on the Fort Walls ...	4,000	4,000	4,000	3,992	
Do	Do.	Maintenance of the gardens on the Palace platform.	3,825	3,825	3,825	3,825	
Do.	Do.	Maintenance of the Palace including wages of the durwans and sweepers, cost of supply of kerosene oil and taxes.	3,568	3,568	3,463	*3,465	
Do.	Do.	Tawyagyaung Pagoda ...	100	100	100	99	
Do.	Do.	Royal Tombs	150	150	150	150	
		Carried over ...	...	16,326	16,267	16,260	

* Undertaken departmentally.
† P.W.D. Agency Charges at 23 per cent.
‡ P.W.D. Agency Charges at 12½ per cent.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1938-39—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—Annual Repairs—contd.	Rs	Rs.	Rs.	Rs.	
		Brought forward ...	...	16,326	16,267	16,260	
Mandalay	Mandalay	Charges for conservancy services rendered in respect of a two-seated latrine provided by the Mandalay Cantonment Authority for the use of the durwans, sweepers and malis on duty on the Palace platform.	120	120	120	*120	
Do.	Amarapura	Royal Tombs	250	250	250	250	
Do.	Do.	Remains of Bodawpaya's Palace	120	120	120	120	
Do.	Do.	Wages of the caretaker to the Royal Tombs and remains of Bodawpaya's Palace.	180	180	180	180	
Do.	Do.	Taungthaman Kyauktawgyi Temple.	481	481	481	481	
Do.	Do.	Wages of the caretaker to the Taungthaman Kyauktawgyi Temple and the inscription shed near Patodawgyi Pagoda.	180	180	180	*180	
Kyaukse ...	Kalagyaung, Ebya and Metkaya	Clearing jungles around Nandawye, Let-thè and Chanthaya Pagodas at Kalagyaung, Shwezigon Pagoda at Ebya and Shweyaungdaw Pagoda at Metkaya.	180	180	180	180	
Sagaing ...	Sagaing ...	Tupayon Pagoda	68	178	68	67	
Do. ...	Do. ...	Inscription shed near the Tupayon Pagoda.	50	57	50	50	
Do. ...	Do. ...	Wages of the caretaker to the Tupayon Pagoda and the inscription shed near it.	144	144	144	144	
Do. ...	Do. ...	Municipal area tax and lighting tax on the inscription shed near the Tupayon Pagoda.	4	4	4	*3	
Do. ...	Mingun ...	Tazaung and Bell	254	260	254	253	
Do. ...	Do. ...	Pondawpaya	40	30	40	40	
Do. ...	Do. ...	Sinbyumè Pagoda	395	300	395	395	
Do. ...	Do. ...	Wages of the caretaker to the Tazaung and Bell, Pondawpaya and Sinbyumè Pagoda.	144	144	144	129	
Do. ...	Ava ...	Okkyaung and Watch Tower	545	262	545	510	
Do. ...	Do ...	Wages of the caretaker to Okkyaung and Watch Tower.	144	144	144	144	
Shwebo ...	Shwebo ...	Shed over the inscription stone in the Court-house compound.	5	5	5	5	
Myingyan	Pagan ...	Wages of durwans looking after Pagodas and the Museum.	2,028	2,028	2,028	2,024	
		Rs. A. P.					
Myingyan	Pagan ...	Maintenance of gang for repairing approach roads to Pagodas and clearing jungles in Pagoda compounds (Spent) ... 266 12 0	267				
Do.	Do. ...	Damayangyi Temple (Spent) ... 1,977 9 0	1,978				
Do.	Do. ...	Shwesandaw Pagoda (Spent) ... 1,449 12 0	1,450				
		Carried over ...	...	21,393	21,599	21,535	

* Undertaken departmentally.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1938-39—contd.

District. (1)	Locality. (2)	Name of work and description. (3)	Amount of sanctioned estimate. (4)	Original budget allotment. (5)	Total allotment as subsequently modified. (6)	Expenditure. (7)	Remarks. (8)
		II.—ANNUAL REPAIRS—contd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	21,393	21,599	21,535	
			Rs. A. P.				
Myingyan	Minnanthu, Pagan.	Nandamanya Temple (Spent) ...	12 2 6				
Do.	Do.	Payathonzu Temple (Spent) ...	1 2 6				
Do.	Do.	Sulamani Temple (Spent) ...	59 14 6				
Do.	Do.	Thanbula Temple (Spent) ...	23 14 6				
Do.	Myinpagan, Pagan.	Abèyadana Temple (Spent) ...	8 14 6				
Do.	Do.	Kubyaukkyi Temple (Spent) ...	11 12 6				
Do.	Do.	Manuha Temple (Spent) ...	1 10 6				
Do.	Do.	Myinkaba Pagoda (Spent) ...	2 2 6				
Do.	Do.	Nagayon Temple (Spent) ...	32 12 6				
Do	Do	Nanpaya Temple (Spent) ...	1 10 6				
Do.	Do.	Seinnyet Ama Temple (Spent) ...	47 14 6				
Do.	Do.	Seinnyet Nyima Pagoda (Spent) ...	41 8 6				
Do.	Nyaung-u, Pagan.	Hmyathat *Ônhmin* (Spent) ...	1 3 0				
Do.	Do.	Kondawgyi Temple (Spent) ...	3 15 6				
Do.	Do.	Kyanzittha's *Ônhmin* (Spent) ...	1 3 0				
Do.	Do.	Kyaukku *Ônhmin* (Spent) ...	13 13 6				
Do.	Do.	Sapada Pagoda (Spent) ...	1 3 0				
Do.	Do.	Thamihwet *Ônhmin* (Spent) ...	1 3 0				
Do.	Do.	Thetkyamuni Temple (Spent) ...	1 3 0				
Do.	Pagan ...	Bidagat Taik or Library (Spent) ...	8 12 6				
Do.	Do. ...	Bupaya Pagoda (Spent) ...	3 0 6				
Do.	Do. ...	Damayangyi Temple (Spent) ...	1 2 6				
Do.	Do. ...	Gawdawpalin Temple (Spent) ...	27 2 6				
Do.	Do. ...	Mahabodhi Temple (Spent) ...	128 5 6	877	4,572	4,572	4,575
Do.	Do. ...	Mimalaung-gyaung Temple (Spent)	1 3 0				
Do.	Do. ...	Mingalazedi Pagoda (Spent) ...	24 8 6				
Do.	Do. ...	Museum (Spent) ...	46 9 6				
Do.	Do. ...	Nathlaung-gyaung Temple (Spent) ...	1 3 0				
Do.	Do. ...	Ngakywe-nadaung Pagoda (Spent) ...	3 0 6				
Do.	Do. ...	Patothamya Temple (Spent) ...	7 2 6				
Do.	Do. ...	Pawdawmu Pagoda (Spent) ...	1 2 6				
Do.	Do. ...	Pebingyaung Pagoda (Spent) ...	1 2 6				
Do.	Do. ...	Sarabha Gate (Spent)	1 3 0				
Do.	Do. ...	Shinbinthalyaung or Recumbent Image of Buddha (Spent)	10 14 6				
		Carried over ...	...	...	25,965	26,171	26,110

APPENDIX B—concld.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1938-39—concld.

District. (1)	Locality. (2)	Name of work and description. (3)	Amount of sanctioned estimate. (4)	Original budget allotment. (5)	Total allotment as subsequently modified. (6)	Expenditure. (7)	Remarks. (8)
		II.—ANNUAL REPAIRS—concld.	Rs.	Rs.	Rs	Rs.	
		Brought forward ...	...	25,965	26,171	26,110	
			Rs. A. P.				
Myingyan	Pagan ...	Shwegugyi Temple (Spent) ...	54 6 6				
Do.	Do. ...	Shwesandaw Pagoda (Spent) ...	1 3 0				
Do.	Do.	Thandawgya Image (Spent) ...	1 3 0				
Do.	Do. ...	Thatbyinnyu Temple (Spent) ...	40 6 6				
Do.	Do. ...	Tilominlo Temple (Spent) ...	39 6 6				
Do.	Do. ...	Upali Thein (Spent)	6 10 6				
Do	Pwasaw, Pagan.	Damayazika Pagoda (Spent) ...	92 14 6				
Do.	Thiyi-pyitsaya, Pagan.	Lawkananda Pagoda (Spent) ...	1 2 6				
Do.	Do. ...	East Petleik Pagoda (Spent) ...	40 0 6				
Do.	Do. ...	West Petleik Pagoda (Spent) ...	68 2 6				
		Cost of works	...	25,965	26,171	26,110	
		Add Agency Charges on *pro rata* basis	...	*5,037	‡ 2,775	7,469	
		Total ...	...	31,002	28,946	33,579	
		GRAND TOTAL ...	...	51,623 †277	55,137 †3	64,391	
				51,900	55,140		

* P.W.D. Agency Charges at 23 per cent.
† Reserve in the hands of the Superintendent, Archæological Survey.
‡ P.W.D. Agency Charges at 12½ per cent.

APPENDIX C.

Statement showing the time spent on each tour and the places visited by the Superintendent and the Assistant Superintendent, Archæological Survey, Burma, Mandalay, during the year 1938-39.

Date. (1)	Object of journey. (2)	Number of days. (3)
1938.	*Superintendent, Archæological Survey, Burma.*	
22nd and 23rd December 1938	To inspect excavation works carried out by the Assistant Superintendent, Archæological Survey, Burma, at Pantinkon Pagoda site at Tadagale in the Insein District.	2
1939.		
11th and 12th March 1939 ...	To inspect ancient protected monuments and conservation works in progress at Mingun in the Sagaing District.	2
15th March 1939 ...	To inspect ancient protected monuments and conservation works in progress at Amarapura in the Mandalay District.	1
18th to 25th March 1939 ...	To inspect ancient protected monuments and conservation works in progress at Pagan in the Myingyan District.	8
1938.	*Assistant Superintendent, Archæological Survey, Burma.*	
10th to 25th December 1938 ...	To dig at Pantinkon excavation site at Tadagale in the Insein District under orders of Superintendent, Archæological Survey, Burma.	16
1939.		
31st January 1939 and from 1st to 4th February 1939.	To inspect repairs to the two inscription sheds at Payathonzu and Zaingganaing, Pegu, and to deliver the message of the Superintendent to Maung Ko Ko, owner of a piece of garden land in Nandawgon quarter, Pegu, regarding the digging next year in his estate, under orders of Superintendent, Archæological Survey, Burma.	5
5th to 10th February 1939 ...	To inspect ancient protected monuments and conservation works in progress and to undertake repairs to temporary Sculpture Shed at Hmawza in the Prome District.	6

APPENDIX D.

List of Publications issued by the Archæological Survey Department, Burma, during the year 1938-39.

1. Report of the Superintendent, Archæological Survey, Burma, for the year 1937-38.

APPENDIX E.

List of Drawings made by the Archæological Survey, Burma, during the year 1938-39.

Annual No. (1)	Serial No. (2)	Description of Drawing. (3)	Scale. (4)	Locality. (5)	Remarks. (6)
1	*778	Sketch plan of the remains of a temple uncovered after excavation at Pantinkon.	...	Tadagale near Rangoon.	
2	779	Elevation of the laterite statues of Buddha discovered after excavation at Pantinkon.	4″ = 1′	Do	

* Numbering continued from the previous Report.

APPENDIX F.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
1	* 4046	A stone inscription in Pāli and Burmese dated 863, 871, 874, and 882 B.E. found in the enclosure south-east of the Kudôkgyi Pagoda —obverse face (from an estampage).	Full ...	Pinya, Tada-u Township, Sagaing District.	
2	4047	A stone inscription in Pāli and Burmese dated 863, 871, 874, and 882 B.E. found in the enclosure south-east of the Kudôkgyi Pagoda—reverse face (from an estampage).	Full ...	Do.	
3	4048	A stone inscription in Burmese dated 713 B.E. found in the Hmawgun Paya (from an estampage).	Full ...	Do.	
4	4049	A stone inscription in Burmese with two Pāli stanzas dated 733, 749, and 747 B.E. found in the Hmawgun Paya—upper portion (from an estampage).	Full ...	Do.	
5	4050	A stone inscription in Burmese with two Pāli stanzas dated 733, 749, and 747 B.E. found in the Hmawgun Paya—lower portion (from an estampage)	Half ...	Do.	
6	4051	A stone inscription in Burmese dated 843, 844, and 866 B.E. found in a hedge at U Pe U's *Ya* (field), ten feet north of the Hmawgun Paya (from an estampage).	Full ...	Do.	
7	4052	A stone inscription in Burmese dated 808 and 815 B.E. found in a hedge west of U Pyaw's *Ya* (field), 500 feet west of the Hmawgun Paya—obverse face (from an estampage).	Full ...	Do.	
8	4053	A stone inscription in Burmese dated 808 and 815 B.E. found in a hedge west of U Pyaw's *Ya* (field), 500 feet west of the Hmawgun Paya—reverse face (from an estampage).	Full ...	Do.	
9	4054	A stone inscription in Burmese with four Pāli stanzas dated 737 and 739 B.E. found in a hedge west of U Pyaw's *Ya* (field), 500 feet west of the Hmawgun Paya—obverse face from an estampage).	Full ...	Do.	The inscriptions were discovered in 1937-38 by Mr. G. H. Luce and Maung Sein of the University College, Rangoon, and the photographs were taken from estampages supplied by them.
10	4055	A stone inscription in Burmese with four Pāli stanzas, dated 737 and 739 B.E. found in a hedge, west of U Pyaw's *Ya* (field) 500 feet west of the Hmawgun Paya—reverse face (from an estampage).	Half ...	Do.	
11	4056	A stone inscription in Burmese with one Pāli gāthā dated 739 B.E. found at a distance of ten feet from the enclosure west of the Zedihaung (from an estampage).	Full ...	Do.	
12	4057	A stone inscription in Burmese dated 670, 704 and 732 B.E. found at a stupa 500 feet west of U Nanda's monastery (from an estampage).	Half ...	Ywathitgyi, Sagaing District.	
13	4058	A stone inscription in Burmese dated 671 and 677 B.E. found in Kodawbyauk Monastery, Tawgyaung (from an estampage).	Quarter ...	Amyint, Sagaing District.	
14	4059	A stone inscription in Burmese with one stanza in Pāli, dated 845 and 852 B.E. on a pagoda hillock two furlongs south-west of the Tadaingshe Pagoda—obverse face (from an estampage).	Half ...	Aneint, Sagaing District.	
15	4060	A stone inscription in Burmese with one stanza in Pāli dated 845 and 852 B.E. on a pagoda hillock two furlongs south-west of the Tadaingshe Pagoda—reverse face (from an estampage).	Half ...	Do.	

* Numbering continued from the previous report.

APPENDIX F—contd.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
16	4061	A fragment of a stone inscription in Burmese found at a monastery south of the Tadaingshe Pagoda (from an estampage).	Quarter ...	Aneint, Sagaing District.	
17	4062	A stone inscription in Burmese dated 556 B.E. found in a shrine at the Tawgyaung, Khinmun Village (from an estampage).	Full ...	Chaung-u, Sagaing District.	
18	4063	A stone inscription in Burmese dated 677 and 694 B.E. in a *Gā* (temple) south-east of the pagoda at Tawgyaung, Khinmun Village (from an estampage).	Half ...	Do.	
19	4064	A fragment of a stone inscription in Burmese at Okkyaung two furlongs north of the Sagaing Railway Station—obverse face (from an estampage).	Half ...	Sagaing Town	
20	4065	A fragment of a stone inscription in Burmese at Okkyaung two furlongs north of the Sagaing Railway Station—reverse face (from an estampage).	Quarter ...	Do.	
21	4066	A stone inscription in Burmese dated 793 B.E. found at Aung-chantha Gyaung—obverse face (from an estampage).	Half ...	Sagaing Hills	
22	4067	A stone inscription in Burmese dated 793 B.E. found at Aung-chantha Gyaung—reverse face (from an estampage).	Half ...	Do.	
23	4068	A stone inscription in Burmese almost entirely illegible at the Zedihla Pagoda—obverse face (from an estampage).	Half ...	Do.	
24	4069	A stone inscription in Burmese almost entirely illegible at the Zedihla Pagoda—reverse face (from an estampage).	Half ...	Do.	
25	4070	A stone inscription in Burmese dated 584, 662 and 780 B.E. at the Myatlezu Pagoda north of Khuntha Village—obverse face (from an estampage).	Full ...	Salingyi, Lower Chindwin District.	The inscriptions were discovered in 1937-38 by Mr. G. H. Luce and Maung Sein of the University College, Rangoon, and the Photographs were taken from estampages supplied by them.
26	4071	A stone inscription in Burmese dated 584, 662 and 780 B.E. at the Myatlezu Pagoda north of Khuntha Village—reverse face (from an estampage).	Full ...	Do.	
27	4072	A stone inscription in Burmese dated 601 B.E. at the Myatlezu Pagoda north of Khuntha Village (from an estampage).	Half ...	Do.	
28	4073	A stone inscription in Burmese dated 745 B.E. at the Myatlezu Pagoda north of Khuntha Village (from an estampage).	Half ...	Do.	
29	4074	A stone inscription in Burmese dated 420, 430, 432, 443, 651, 671 and 681 B.E. at the Minmahti Pagoda, Khuntha Village—obverse face (from an estampage).	Full ...	Do.	
30	4075	A stone inscription in Burmese dated 420, 430, 432, 443, 651, 671 and 681 B.E. at the Minmahti Pagoda, Khuntha Village—reverse face (from an estampage).	Full ...	Do.	
31	4076	A stone inscription in Burmese dated 574 B.E. at the Minmahti Pagoda, Khuntha Village (from an estampage).	Full ...	Do.	
32	4077	A stone inscription in Burmese dated 637 and 699 B.E. at the Shwezedi Kyaungdaik—obverse face (from an estampage).	Full ...	Thabyedaung, Myittha Township, Kyaukse District.	
33	4078	A stone inscription in Burmese dated 637 and 699 B.E. at the Shwezedi Kyaungdaik—reverse face (from an estampage).	Half ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
34	4079	A stone inscription in Burmese dated 609 B.E. in Mandalay *Kyaung* (from an estampage).	Quarter ...	Myingun, Minbu District.	The inscriptions were discovered in 1937-38 by Mr. G. H. Luce and Maung Sein of the University College, Rangoon, and the photographs were taken from estampages supplied by them.
35	4080	A stone inscription in Burmese dated 529 and 624 B.E. at U Paññajota's Monastery, Chanthagyi *Sathindaik* (from an estampage).	Full ...	Minbu ...	
36	4081	A stone inscription in Burmese dated 635 B.E. outside the Shinbinnyinaung or Shinmyintaunggon Pagoda—obverse face (from an estampage).	Full ...	Do. ...	
37	4082	A stone inscription in Burmese dated 635 B.E. outside the Shinbinnyinaung or Shinmyintaunggon Pagoda—reverse face (from an estampage).	Full ...	Do. ...	
38	4083	A stone inscription in Burmese dated 544, 568, 5..and 6..B.E. situated north of a four-faced *Gū* (temple) and east of two square temples in a field two and a half furlongs west of Tetthit Village—obverse face (from an estampage).	Full ...	Nyaung-u ...	
39	4084	A stone inscription in Burmese dated 544, 568, 5..and 6..B.E. situated north of a four-faced *Gū* (temple) and east of two square temples in a field two and a half furlongs west of Tetthit Village—reverse face (from an estampage).	Full ...	Do. ...	
40	4085	A stone inscription in Burmese in the north-east corner of Myankhle *Gū* (temple), two furlongs south-west of Wetkyi-in West Monastery (from an estampage).	Half ...	Pagan ...	
41	4086	A fragment of a stone inscription in Burmese at the Myathalaung or Myethagaung Pagoda (from an estampage).	Half ...	Myethagaung Village, Myingyan District.	
42	4087	A stone inscription in Burmese dated 628 B.E. situated one hundred feet west of the Sudaungbyi Pagoda obverse face (from an estampage).	Full ...	Paunglaung Village, Pakôkku District.	
43	4088	A stone inscription in Burmese dated 628 B.E. situated one hundred feet west of the Sudaungbyi Pagoda—reverse face (from an estampage).	Half ...	Do.	
44	4089	A stone inscription in Burmese dated 520, 628 and 717 B.E. situated one hundred feet west of the Sudaungbyi Pagoda—obverse face (from an estampage).	Full ...	Do.	
45	4090	A stone inscription in Burmese dated 520, 628 and 717 B.E. situated one hundred feet west of the Sudaungbyi Pagoda—reverse face (from an estampage).	Full ...	Do.	
46	4091	The upper fragment of a stone inscription in Burmese dated 1896 A.B. (714 B.E.) at the Kandwingyi Pagoda (from an estampage).	Half ...	Do.	
47	4092	The lower fragment of a stone inscription in Burmese dated 1896 A.B. (714 B.E.) at the Kandwingyi Pagoda (from an estampage.)	Half ...	Do.	
48	4093	A fragment of a stone inscription in Burmese dated 670, 694 and 713 B.E. found at Yanbokon near Pakhangyi and placed under the Inspection Bungalow in Pakhangyi in 1936-37 (from an estampage).	Half ...	Pakhangyi, Pakôkku District.	The inscription was found by the Archæological Department in 1936-37, but the photograph was taken from an estampage of it supplied by Mr. G. H. Luce of the University College, Rangoon.

APPENDIX F—contd.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
49	4094	A fragment of a stone inscription in Burmese which fits exactly to the right of No. 48/4093 and which was found in a field north of the wall of Pakhangyi and placed under the Inspection Bungalow in Pakhangyi in 1937-38 (from an estampage).	Half ...	Pakhangyi, Pakôkku District.	The inscription was discovered in 1937-38 by Mr. G. H. Luce and Maung Sein of the University College, Rangoon, and the photograph was taken from an estampage supplied by them.
50	4095	Two fragments of a stone inscription in Burmese dated 670, 694 and 713 B.E. (Nos. 48/4093 and 49/4094) pieced together (from an estampage).	Half ...	Do.	
51	4096	A fragment of a stone inscription in Burmese found at Theindaw site, hillock on the west side of the Zegyo Road (from an estampage).	Quarter ...	Do.	The inscriptions were discovered in 1937-38 by Mr. G. H. Luce and Maung Sein of the University College, Rangoon, and the photographs were taken from estampages supplied by them.
52	4097	A stone inscription in Burmese dated 1984 A.B. and 802 B.E. at Dakkhina *Taik*—obverse face (from an estampage).	Full ...	Taunghyin, Tabayin Township, Shwebo District.	
53	4098	A stone inscription in Burmese dated 1984 A.B. and 802 B.E. at Dakkhina *Taik*—reverse face (from an estampage).	Full ...	Do.	
54	4099	A terracotta votive tablet bearing an image of Buddha seated in a temple, found in a mound known as Pantinkon.	Half ...	Tadagale near Rangoon.	The original in the possession of U Ba Nyunt, a local *Payalaga* of Tadagale near Rangoon.
55	4100	Inscription in Pāli in Burmese characters on the back of a terracotta votive tablet (No. 54/4099), found in a mound known as Pantinkon.	Half ...	Do.	
56	4101	South view of a mound known as Pantinkon before excavation.	Full ...	Do.	
57	4102	One broken brass bowl and what looks like two pieces of a broken brass pot-lid, found in the relic chamber of Pantinkon.	Half ...	Do.	
58	4103	Three broken brass bowls, one brass stand (*kalat*) and one brass mirror found in the relic chamber of Pantinkon (a group photo).	Half ...	Do.	
59	4104	A brass tray found in the relic chamber of Pantinkon.	Half ...	Do.	
60	4105	A brass mirror found in the relic chamber of Pantinkon.	Quarter ...	Do.	
61	4106	Five silver finger rings, three being coated with thin layers of gold and two set with a semi-precious stone each, found in the relic-chamber of Pantinkon.	Quarter ...	Do.	
62	4107	Laterite statues of Buddha discovered in excavation in a mound known as Pantinkon.	Full ...	Do.	
63	4108	A laterite statue of Buddha discovered in excavation in a mound known as Pantinkon.	Half ...	Do.	
64	4109	A small China vase discovered in excavation in a mound known as Pantinkon—side view.	Quarter ...	Do.	
65	4110	A small China vase discovered in excavation in a mound known as Pantinkon—top view.	Quarter ...	Do	
66	4111	A stone image of Buddha seated in the earth-touching attitude on a throne with a back-slab, found in excavation in a mound known as Pantinkon.	Half ...	Do.	

APPENDIX F—contd.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
67	4112	Rusty iron knives and nails found in excavation in a mound known as Pantinkon.	Half ...	Tadagale near Rangoon.	
68	4113	A bronze image of the Dīpaṅkara Buddha found in excavation in a mound known as Pantinkon.	Quarter ...	Do.	
69	4114	A terracotta votive tablet representing a scene in the life of the Buddha—the miracle at Sāvatthi, found in excavation in a mound known as Pantinkon.	Quarter ...	Do.	
70	4115	A terracotta votive tablet depicting the Buddha seated cross-legged in the earth-touching attitude on a high throne, found in excavation in a mound known as Pantinkon.	Quarter ...	Do	
71	4116	Two terracotta votive tablets, each bearing an effigy of Buddha seated in the Vajrāsana within a temple surmounted by a sikhara and surrounded by small stūpas, found in excavation in a mound known as Pantinkon.	Half ...	Do.	
72	4117	A terracotta votive tablet bearing 73 effigies of seated Buddha arranged in nine rows found in excavation in a mound known as Pantinkon.	Quarter ...	Do.	
73	4118	Semi-circular blocks of laterite found in excavation in a mound known as Pantinkon.	Full ...	Do.	
74	4119	The remains of a temple uncovered in excavation at a mound known as Pantinkon—east view.	Full ...	Do.	
75	4120	Two old brass bowls and one old brass plate in the possession of the Pantinkon *Pongyi*.	Half ...	Do.	The articles are said to have been originally found at the site of the Pipe Factory, when the factory buildings were being erected at Tadagale near Rangoon.
76	4121	Two images of Buddha, one seated and the other standing, in brick and plaster, found in the Phaung-u Pagoda—front view.	Full ...	Tadagyi near Rangoon.	
77	4122	A standing Buddha in brick and plaster found in the Phaung-u Pagoda—profile view.	Full ...	Do.	
78	4123	A stone sculpture depicting the birth of the Buddha, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Hmawza.	
79	4124	A standing image of crowned Buddha in bronze, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Do.	
80	4125	One pot-bellied figure and one image of seated Buddha both in bronze, one silver image of the Dīpaṅkara Buddha and a small silver relic casket, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of the Taunglonnyo Village—a group photo.	Half ...	Do.	
81	4126	A stone sculpture depicting a scene from the Buddha's life—the Taming of the Elephant, Nālāgiri, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Do.	
82	4127	A stone sculpture depicting the Buddha Gautama flanked on his proper left by a Bodhisattva, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Do.	

APPENDIX F—concld.

List of Photographs taken by the Archæological Survey, Burma, during the year 1938-39—concld.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
83	4128	A stone sculpture bearing three images of the Buddha in the preaching attitude, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Hmawza.	
84	4129	A stone sculpture depicting three-seated Buddhas, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Do.	
85	4130	A stone sculpture bearing the representation of the Buddha in the *bhumisparça mudrā*, unearthed by the Shwe Nyaungbinyo *Pongyi* near his monastery, south of Taunglonnyo Village.	Half ...	Do.	
86	4131	A small fragment of a stone sculpture depicting scenes in the Buddha's life, found in a field south-east of the Ānanda Temple.	Quarter ...	Pagan.	
87	4132	A Burmese brick bearing a two-line inscription in Burmese, found among the debris of a ruined pagoda in a field, south of the Shwesandaw Pagoda.	Half ...	Do.	
88	4133	A stone inscription in Burmese found inside the Shwekyaunggyi enclosure—obverse face (from an estampage).	Full ...	Natogyi, Myingyan District.	
89	4134	A stone inscription in Burmese found inside the Shwekyaunggyi enclosure—reverse face (from an estampage).	Full ..	Do.	
90	4135	A stone inscription in Burmese, dated 753 B.E. found in the enclosure of the Theingon Monastery (from an estampage).	Full ...	Do.	
91	4136	A stone inscription in Burmese found lying in the courtyard of the Shwe Muthtaw Pagoda (from an estampage).	Full ...	Do.	
92	4137	A stone inscription in Burmese, dated [592 B.E.] found lying in the Shwe Muthtaw Pagoda—obverse face (from an estampage).	Half ...	Do.	
93	4138	A stone inscription in Burmese, dated 595 B.E. found lying in the courtyard of the Shwe Muthtaw Pagoda—reverse face of No. 92/4137 (from an estampage).	Half ...	Do.	
94	4139	A stone inscription in Burmese, dated 788 B.E., found lying in the courtyard of the Shwe Muthtaw Pagoda—obverse face (from an estampage).	Half ...	Do	
95	4140	A stone inscription in Burmese, dated 788 B.E., found lying in the courtyard of the Shwe Muthtaw Pagoda—reverse face of No. 94/4139 (from an estampage).	Half ...	Do.	
96	4141	A stone inscription in Burmese, dated 703 B.E., found lying in the courtyard of the Shwe Muthtaw Pagoda (from an estampage).	Half ...	Do.	
97	4142	A stone inscription in Burmese, dated 552 B.E., found lying in the courtyard of the Shwe Muthtaw Pagoda (from an estampage).	Half ...	Do.	
98	4143	A stone inscription in Burmese, dated 742 B.E., and 815 B.E. found lying in the courtyard of the Shwe Muthtaw Pagoda (from an estampage).	Half ...	Do.	
99	4144	A glazed terracotta plaque presented to the Archæological Survey Department by Mr. H. J. D. Wilkinson of Mandalay.	Half ...	...	This plaque is now in the Archæological Office at Mandalay. Its find-spot cannot be definitely stated.

APPENDIX G.

Additions to the Library of the Office of the Superintendent, Archæological Survey, Burma, during the year 1938-39.

Number of books purchased. (1)	Number of books received in exchange or as presentation. (2)	Total. (3)	Remarks. (4)
35	133	168	

APPENDIX H.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of.

Serial No. (1)	Locality. (2)	Inscribed Object. (3)	Dimensions. (4)	Language and script. (5)	Date. (6)	Remarks. (7)
			I.—INSCRIPTIONS.			
1	Shwe Muhtaw Pagoda, Payagyi Village, Natogyi Township, Myingyan District.	Stone ...	Nineteen lines.	Burmese	...	Records the dedication of land to the Lord Buddha.
2	Do.	Do. ...	Thirty lines.	Do.	[742] B.E. 815 B.E.	Records the building of a temple and a monastery and the dedication of lands thereto.
3	Do.	Do. ...	Fourteen lines.	Do.	552 B.E.	Records the making of a stone image by a Princess named Khin On, the ensbrining of it in a big temple and the dedication of lands and slaves to it.
4	Do.	Do. ...	Fifteen lines.	Do.	703 B.E.	Records the crowning of a spire on top of a great temple by one Acalapo and his two wives, and the dedication of paddy land thereto.
5	Do.	Do. ...	Obverse: sixteen lines. Reverse: eleven lines.	Do.	[592] B.E. 595 B.E.	Records the dedication of land, slaves and cattle by a member of the royalty named Ananta.
6	Do.	Do. ...	Obverse: twenty lines. Reverse: three lines.	Do.	788 B.E.	Records the meritorious deeds of Klañ Kan Mañ, such as the dedication of lands to religious edifices.
7	Enclosure of the Shwekyaunggyi, Natogyi, Myingyan District.	Do. ...	Obverse: seventeen lines. Reverse: twelve lines.	Do.	...	Records the dedication of lands and slaves to the shrine known as Shinbinthadun-u.
8	Enclosure of the Theingôn *Kyaung* (Monastery), Natogyi, Myingyan District.	Do. ...	Twenty-eight lines.	Do.	753 B.E.	Records the gift of lands to the temple and Monastery of his village by the headman of the Nwadho Village, and the offering of food and clothing made by the same donor to his villagers. It also mentions the eight hells with the duration of life in each.
9	In the possession of U Ba Nyunt, a local *Payadaga* of Tadagale near Rangoon.	Terra-cotta votive tablet.	Five lines	Pāli in Burmese characters.	...	Records that the image of the Buddha (*i.e.* the image on the tablet) has been caused to be made for the sake of deliverance from *saṁsara* (*i.e.* the round of rebirths).
10	Found originally in a ruined temple in a field, south of the Shwesandaw Pagoda, Pagan, and now in the Archæological office at Mandalay.	Brick ...	Two lines.	Burmese	...	Records that Uiw' plañ sā is the donor's wife and the daughter of Tyan Va.

APPENDIX H—concld.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concld.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
					II—Coins.*		
			Coins of	*the Vijayana*	*gar Dynasty of*	*South India.*	
1	Gold ...	Devaraya II.	...	...	Three lines Nāgarī legend.	God and Goddess seated.	Found at Nandur, Taluka Junnar, District Poona, and presented by the Bombay Branch Royal Asiatic Society
2	Do. ...	Do.	...	...	Do.	Do.	Do.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon

G.R.C.P.O.—No. 1, S.A.S. 24-4-40—320—1.